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In tali nunquam lassat venatio sylva.
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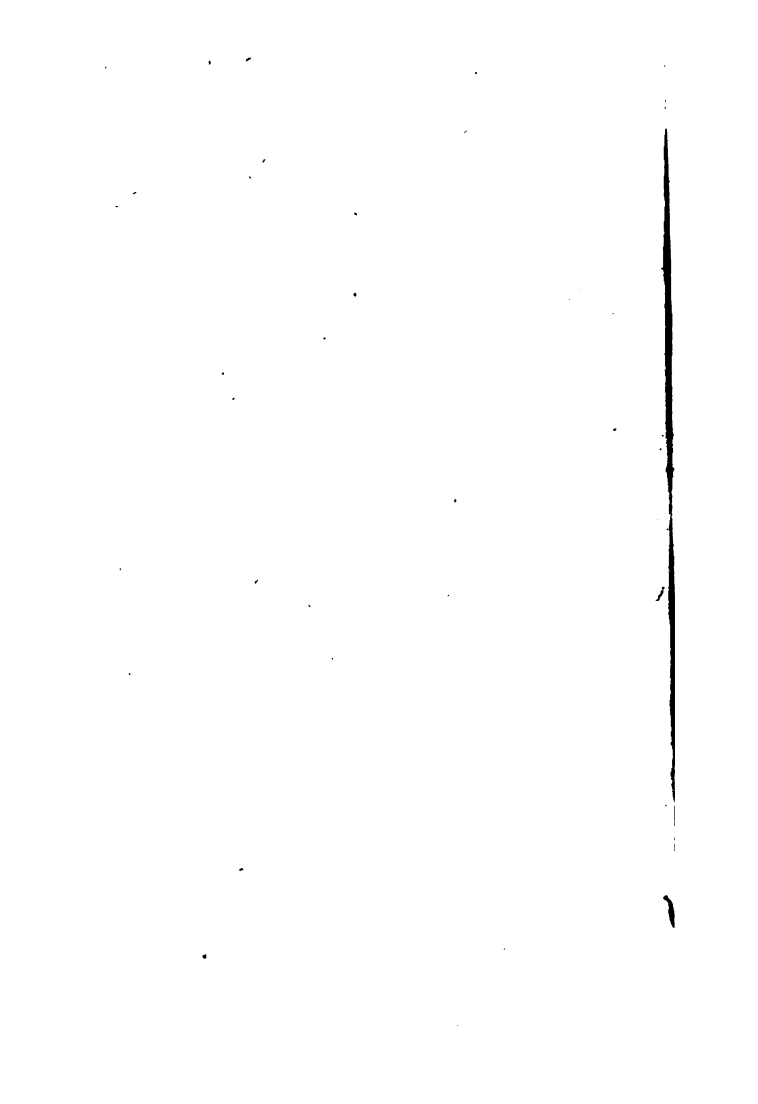


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THE

BIBLE CATECHISM,

22 15 2 ARRANGED

IN FORTY DIVISIONS.

ALL THE

ANSWERS TO THE QUESTIONS

BEING IN THE

Exact Words of Scripture:

INTENDED FOR THE RELIGIOUS INSTRUCTION OF THE
YOUNG, BOTH IN FAMILIES AND SCHOOLS.

By W. F. LLOYD.

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Gift
Toppan Publ. Co. **PREFACE.**
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In selecting and arranging the following texts and subjects, I have been much struck with the vast variety and extent of those divine instructions, on all important subjects, which God has so munificently imparted to man in his holy Word. I have always considered it the principal object of a religious instructor to lead those whom he teaches, as nearly as possible, to the fountain head of divine truth. All human compositions are necessarily defective, and they are only excellent so far as they approximate to the divine standard. Teachers may feel a holy confidence as to the instructions they communicate, when they are enabled to declare "Which things we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." (1. Cor. 2. 13.)

I may also observe that the plain and nervous language used in the English version of the Bible appears to me exceedingly well adapted for the rising generation: it is generally understood; and its simple, dignified, forcible, and venerable, style renders it a most appropriate medium for the communication of religious instruction.

What knowledge can be so important to our youth as an acquaintance with the Holy Scriptures? "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word." (119 P. 9.) "My heart's desire and prayer to God" for the young, is, that they may be blessed with a thoroughly scriptural education. May imitators of Timothy be found in all our schools, and in every family; to each of whom we may say: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." (II. Tim. 3. 15.)

I have endeavoured, in the ensuing pages, to select those texts which I thought most particularly calculated for the young. It has been my study throughout, to avoid every expression which could give offence to any body of evangelical Christians. I commend this little Work to the blessing of that God who has promised, "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (55 Is. 11.)

I take this opportunity of remarking, that it appears to me quite unnecessary for the children to commit to memory the chapter and verses which state from whence the texts are selected, and which I have put in a parenthesis; it will be enough for them to learn the holy words, which are of inspired authority.

For the benefit of those children who are not sufficiently forward to learn the whole of this Catechism, I have published an Abridgment, price Four Pence.—W. F. L.

3-12-32

CONTENTS.

Chap.	Page
I. The Holy Scriptures.....	1
II. The Young—Young or weak Believers—Early Piety..	5
III. Of God.....	11
IV. Of Jesus Christ	17
V. Of the Holy Spirit	23
VI. Of Sin	28
VII. Of the Pardon of Sin—The Atonement of Christ—Re- pentance	31
VIII. Of the Renewal of the Mind—Regeneration, or the New Birth.....	35
IX. Of Faith	37
X. Prayer and Praise.....	40
XI. The Sabbath and the House of God.....	44
XII. Affliction—Persecution	49
XIII. Temptation.....	54
XIV. The Righteous and the Wicked	55
XV. Wisdom	57
XVI. The Kingdom of Christ—The Spread of true Religion	59
XVII. Humility and Pride	61
XVIII. Meekness—Forgiveness—Patience—Perseverance	68
XIX. Anger, Strife, Hatred, Malice and Revenge—Envy ..	72
XX. Love or Charity. Benevolence or doing good. Sym- pathy. Mercy.....	77
XXI. Love of the World. Covetousness. Content	84
XXII. Honesty and Dishonesty. Justice and Injustice	88
XXIII. Diligence and Idleness.....	94
XXIV. Slander. Tale-bearing. Scorning. Mocking. Filthy- speaking	94
XXV. Truth and Deceit. Hypocrisy	96
XXVI. Taking God's Name in vain—Blasphemy.—Cursing and Swearing	100
XXVII. General Texts concerning the Tongue.....	103
XXVIII. Purity.—Sanctification.—Impurity	104
XXIX. Company	107
XXX. Self-denial ..	109
XXXI. Self-examination and Watchfulness	110
XXXII. Duties of Children to Parents.....	111
XXXIII. Duties to Brothers, Friends, and Neighbours.....	112
XXXIV. Duty to the King, to Masters, and all that are in authority	114
XXXV. Life—Its uncertain and fading nature. Improvement of present Time	116
XXXVI. Death and the Grave.....	120
XXXVII. The Resurrection	124
XXXVIII. The Day of Judgment.....	127
XXXIX. Heaven.....	130
XL. Hell	135

Morning and Evening Prayers, in the exact Words of Scripture 137 to 140

I. THE HOLY SCRIPTURES.

Scriptures—inspired—benefits of—duty of searching—divine help to understand and obey them, necessary—effects of—suited for the young—value of—the despisers of them punished.

1. *Who inspired the Scriptures?*

The prophecy came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. (II. Pet. 1. 21.)

2. *For what uses is the whole word of God given?*

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (II. Tim. 3. 16.)

3. *How should we esteem the authority of the Bible?*

Not as the word of men, but as it is in truth, the word of God. (I. Thea. 2. 13.)

4. *Were the Scriptures written for our good?*

Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. (15 Ro. 4.)

5. *Does Christ command us to search the Scriptures?*

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. (5 Jn. 39.)

6. *What was the character of the Bereans?*

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so; therefore many of them believed. (17 Ac. 11, 12.)

7. *Is Divine help necessary to understand the Scriptures?*

Then opened he their understanding, that they might understand the Scriptures. (24 Lk. 45.)

8. *What is a suitable prayer when reading the Bible?*

Open thou mine eyes, that I may behold wondrous things out of thy law.—Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. (119 P. 18 and 34.)

9. *With what dispositions should we receive the word of God?*

As new-born babes, desire the sincere milk of the word, that ye may grow thereby. (1 Pet. 2. 2.)

Receive with meekness the engrafted word, which is able to save your souls. (1 Jas. 21.)

10. *How should the word of Christ dwell in us?*

Let the word of Christ dwell in you richly in all wisdom. (3 Col. 16.)

11. *What is our spiritual support?*

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (4 Mt. 4. also 8 Deu. 3.)

12. *Does the word of God search the heart and conscience?*

The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart. (4 Heb. 12.)

13. *What are the blessed influences of God's holy word?*

My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass. (32 Deu. 2.)

14. *Is the word of God fruitful and successful?*

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (55 Is. 10, 11.)

15. *How does Christ describe the state of the believer in his word?*

Verily, verily, I say unto you, He that beareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (5 Jn. 24.)

16. *Does the word of God in the heart preserve from sin?*

Thy word have I hid in mine heart, that I might not sin against thee. (119 P. 11.)

17. *Do Christ and his word alone teach the knowledge of eternal life?*

Lord, to whom shall we go? Thou hast the words of eternal life. (6 Jn. 68.)

18. *Will every part of the Divine word be fulfilled?*

Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (5 Mat. 18.)

19. *"Wherewithal shall a young man cleanse his way?"*

By taking heed thereto, according to thy word. (119 P. 9.)

20. *Does the word of God strengthen young Christians?*

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. (1 Jn. 2. 14.)

21. *How did Job value the words of God?*

I have esteemed the words of his mouth more than my necessary food. (23 Job. 12.)

22. *How did the Psalmist esteem the Scriptures?*

The law of thy mouth is better unto me than thousands of gold and silver. (119 P. 72.)

23. *How does the Psalmist describe the excellencies of the word of God?*

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart:

the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether: more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned; and in keeping of them there is great reward. (19 P. 7 to 11.)

24. In what is the good man's constant delight?

His delight is in the law of the Lord; and in his law doth he meditate day and night. (1 P. 2.)

25. Are the words of God pure?

The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. (12 P. 6.)

26. Is keeping the commands of God a test of our real characters?

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word, in him verily is the love of God perfected. (1 Jn. 2. 4, 5.)

27. How does Christ teach us to judge whether we are his true disciples?

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. (8 Jn. 31, 32.)

28. Would those persons, who refuse to believe the Bible, be convinced by any other evidence?

If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. (16 Lk. 31.)

29. What will be the punishment of those who despise the word of the Lord?

As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. (5 Is. 24.)

30. *How will those, who have been ashamed of Christ and his gospel, appear at the day of judgment?*

Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. (9 Lk. 26.)

31. *What denunciation has God given against those who add to, or take away from, the Scriptures?*

I testify unto every man that heareth the words of the prophecy of this book; If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (22 Rev. 18, 19.)

II. THE YOUNG—YOUNG OR WEAK BELIEVERS—EARLY PIETY.

God to be remembered and loved by the young—the love of Christ to the young and to weak believers—the young are sinners—invited to seek God, and yield themselves to him—early piety—scriptural examples of early piety—the piety of the young intimately connected with the extension of the Redeemer's kingdom.

1. *Does God require the young to remember him?*

Remember now thy Creator in the days of thy youth. (12 Ec. 1.)

2. *How does God encourage you to love him in youth?*

I love them that love me; and those that seek me early shall find me. (8 Pr. 17.)

3. *How was the youth of Christ distinguished?*

Jesus increased in wisdom and stature, and in favour with God and man. (2 Lk. 52.)

4. *What prophecy foretold the love of Christ to the young?*

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom. (40 Is. 11.)

5. *How was this prophecy fulfilled?*

And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. (10 Mr. 13 to 16.)

6. *What was the test of love to himself which Christ gave to Peter?*

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. (21 Jn. 15.)

7. *How did Christ encourage his disciples to regard the young?*

Whoso shall receive one such little child in my name receiveth me. (18 Mt. 5.)

8. *How did Christ rejoice over those who humbly received his word?*

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thysight. (11 Mt. 25, 26.)

9. *How did Christ regard his young and weak disciples?*

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. (18 Mt. 10.)

A bruised reed shall he not break, and the smoking flax shall he not quench. (42 Is. 3.—12 Mt. 20.)

10. *How does Christ esteem acts of kindness done to his young or weak disciples?*

Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. (10 Mt. 42.)

11. *Did Christ commend the praises of children?*

And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosannah* to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? (21 Mt. 15, 16.) (See also 8 P. 2.)

12. *Is Christ willing to receive the young?*

How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; and ye would not! (23 Mt. 37.)

13. *Are the hearts of the young evil?*

The imagination of man's heart is evil from his youth. (8 Gn. 21.)

14. *Do children love folly?*

Foolishness is bound in the heart of a child. (22 Pr. 15.)

15. *Are the young vain?*

Childhood and youth are vanity. (11 Ec. 10.)

16. *How is the character of a child discovered?*

Even a child is known by his doings, whether his work be pure, and whether it be right. (20 Pr. 11.)

17. *Are any of us by nature better than others?*

And were by nature the children of wrath, even as others. (2 Eph. 3.)

18. *Are early impressions often fading?*

Your goodness is as a morning cloud; and as the early dew it goeth away. (6 Hos. 4.)

19. *What is a suitable prayer for a young sinner?*

Remember not the sins of my youth. (25 P. 7.)

* This word means "Save, I beseech thee."

20. *May the young pray for God's mercy?*

O satisfy us early with thy mercy, that we may rejoice and be glad all our days. (90 P. 14.)

21. *Are the young earnestly and immediately invited to seek God as their guide?*

Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth? (3 Jer. 4.)

22. *What does God require of every youth?*

My son, give me thine heart, and let thine eyes observe my ways. (23 Pr. 26.)

23. *How did the Psalmist review his early piety when he became an old man?*

Thou art my hope, O Lord God; thou art my trust from my youth.—O God, thou hast taught me from my youth. (71 P. 5. 17.)

24. *Has God given any promise to the children of the poor?*

He shall judge the poor of the people: he shall save the children of the needy. (72 P. 4.)

25. *Are early afflictions and restraints beneficial?*

It is good for a man that he bear the yoke in his youth. (3 Lam. 27.)

26. *Is a pious education of vast importance to the young?*

A child left to himself bringeth his mother to shame. (29 Pr. 15.)

Train up a child in the way he should go, and when he is old he will not depart from it. (22 Pr. 6.)

27. *What was the Psalmist anxious to teach the young?*

Come, ye children, hearken unto me: I will teach you the fear of the Lord. (34 P. 11.)

28. *Should the young praise God, and rejoice in his goodness?*

Both young men and maidens, old men and children, let them praise the name of the Lord. (148 P. 12, 13.)

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. (103 P. 5.)

29. *How did the Psalmist express his prayers and wishes for the young?*

That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace. (144 P. 12.)

30. *Will God bring the young into judgment?*

Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. (11 Ec. 9.)

31. *Was Samuel an instance of early piety?*

And the child Samuel ministered unto the Lord before Eli—And Eli perceived that the Lord had called the child—And Samuel grew, and the Lord was with him. (I Sam. 3. 1, 8, and 19.)

32. *What was Josiah's conduct in youth?*

Josiah was eight years old when he began to reign—And he did that which was right in the sight of the Lord—In the eighth year of his reign, while he was yet young, he began to seek after the God of David his father. (II Ch. 34. 1, 2, & 3.)

33. *What did Obadiah say of his early days?*

I thy servant fear the Lord from my youth. (I K. 18. 12.)

34. *What does the historian say of Obadiah's excellent character?*

Now Obadiah feared the Lord greatly. (I K. 18. 3.)

35. *How does the Apostle Paul describe the youthful character of Timothy?*

From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. (II Tim. 3. 15.)

36. *Will the knowledge of God be continued from age to age?*

One generation shall praise thy works to another, and shall declare thy mighty acts. (145 P. 4.)

37. *Are the wisdom and piety of the young intimately connected with the extension of the cause of Christ?*

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and *a little child shall lead them.* And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the *sucking child* shall play on the hole of the asp, and the *weaned child* shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* (11 Is. 6 to 10.)

38. *What will be the state of the young in those blessed days?*

All thy children shall be taught of the Lord; and great shall be the peace of thy children. (54 Is. 13.)

Thy sons shall come from far, and thy daughters shall be nursed at thy side. (60 Is. 4.)

39. *Will the young be then blessed in a most extraordinary manner?*

There shall be no more thence an infant of days;—for the child shall die an hundred years old.—For they are the seed of the blessed of the Lord, and their offspring with them.—The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock—they shall not hurt nor destroy in all my holy mountain, saith the Lord. (65 Is. 20, 23, 25.)

III. OF GOD.

Man unable of himself to obtain the right knowledge of God—God's revelation of himself—God, one, self-existent, eternal—His power and greatness—Omniscience, omnipresence, knowledge—Love, mercy, goodness—Holiness, justice—Truth, unchangeableness—God to be worshipped and glorified.

1. Is man of himself able to attain a right knowledge of God?

The world by wisdom knew not God. (1 Cor. 1. 21.)

Canst thou by searching find out God? canst thou find out the Almighty unto perfection? (11 Job 7.)

2. Do the works of nature bear witness to a God?

The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead. (1 Ro. 20.)

3. When men acknowledged the existence of a God, was their conduct consistent with this belief?

When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. (1 Ro. 21, 22, 23, and 25.)

4. Was the knowledge of God esteemed by men?

They did not like to retain God in their knowledge. (1 Ro. 28.)

5. To whom did the men of Athens direct their worship?

To the unknown God. (17 Ac. 23)

6. Besides God's earlier revelations, to whom did he particularly manifest himself?

He made known his ways unto Moses, his acts unto the children of Israel. (103 P. 7.)

7. How did God make the brightest revelation of himself?

God, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. (1 Heb. 1, 2.)

8. Did Jesus Christ announce his power to reveal the knowledge of God?

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. (10 Lk. 22.)

9. What did Christ say as to the nature of God?

God is a Spirit; and they that worship him must worship him in spirit and in truth. (4 Jn. 24.)

God is one, self-existent, eternal.

10. What has God said of himself?

I am that I am. (3 Ex. 14.)

I am the first, and I am the last; and beside me there is no god. (44 Is. 6.)

There is no god beside me; a just God and a Saviour: there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. (45 Is. 21, 22.)

11. What have the inspired writers stated as to the eternal God?

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. (90 P. 2.)

One day is with the Lord as a thousand years, and a thousand years as one day. (II Pet. 3. 8.)

Now unto the King eternal, immortal, and invisible, the only wise God, be honor and glory for ever and ever. Amen. (I Tim. 1. 17.)

The Power and Greatness of God.

12. How are the power and greatness of God described in the Scriptures?

Great is the Lord, and greatly to be praised; and his greatness is unsearchable. (145 P. 3.)

Great is our Lord, and of great power; his understanding is infinite. (147 P. 5.)

He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? (4 Dan. 35.)

The Omniscience, Omnipresence, and infinite Knowledge, of God.

13. How does God assert his universal presence and knowledge?

Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. (23 Jer. 23, 24.)

14. How do the Scriptures in various parts mention the omniscience and wisdom of God?

His eyes are upon the ways of man, and he seeth all his goings. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. (34 Job, 21, 22.)

His eyes behold, his eyelids try, the children of men. (11 P. 4.)

The eyes of the Lord are in every place, beholding the evil and the good. (15 Pr. 3.)

Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. (40 Is. 28.)

All things are naked and open unto the eyes of him with whom we have to do. (4 Heb. 13.)

15. Does God know our hearts and secret characters?

Every way of a man is right in his own eyes: but the Lord pondereth the hearts. (21 Pr. 2.)

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. (1 Sam. 16. 7.)

16. *What are suitable prayers for us when we are seriously thinking of an all-seeing God?*

Thou God seest me. (16 Gn. 13.)

Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. (139 P. 23, 24.)

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (11 Ro. 33 and 36.)

The Love, Mercy, and Goodness of God.

17. *How did God proclaim himself to Moses?*

The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. (34 Ex. 6, 7.)

18. *How does God assert his love, mercy, and goodness, to his people?*

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. (49 Is. 15.)

For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. (54 Is. 7, 8.)

I drew them with cords of a man, with bands of love. (11 Hos. 4.)

19. *What other texts declare the love and mercy of God?*

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—Like as a father pitieth his children, so the Lord pitieth them that fear him. (103 Ps. 8, 13.)

The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all; and his tender mercies are over all his works. (145 P. 8, 9.)

20. *What was the brightest manifestation of the love of God?*

God is love. In this was manifested the love of God towards us; because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. (1 Jn. 4. 8, 9, 10.)

God's Holiness and Justice.

21. *How does God assert his holiness?*

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. (57 Is. 15.)

22. *What passages of Scripture describe the holiness and justice of God?*

Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly. (4 Job 17, 18.)

Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water? (15 Job 15, 16.)

Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. (89 P. 14.)

23. *How do pure and blessed spirits worship God in heaven?*

They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.—Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created. (4 Rev. 8 and 11.)

God's Truth and Unchangeableness.

24. *What does God say of his unchangeableness and truth?*

I am the Lord; I change not. (3 Mal. 6.)

I will be their God in truth and in righteousness. (8 Zec. 8.)

25. *What parts of the Bible affirm the truth and unchangeableness of God?*

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (23 Num. 19.)

He is the Rock: His work is perfect; for all his ways are judgment: a God of truth, and without iniquity, just and right is he. (32 Deu. 4.)

With whom is no variableness, neither shadow of turning. (1 Jas. 17.)

26. *What is the song of Moses and the Lamb, sung by the saints in heaven?*

Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy. (15 Rev. 3, 4.)

God to be worshipped and glorified.

27. *What is the first commandment?*

Thou shalt have no other gods before me. (20 Ex. 3.)

28. *What is the second commandment?*

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. (20 Ex. 4, 5, 6.)

29. *Is God our Creator and continual Preserver?*

God that made the world, and all things therein—and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation—in Him we live, and move, and have our being. (17 Ac. 24, 26, 28.)

30. *How are we required to love God?*

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (22 Mt. 37.)

31. *Are we commanded to obey God always?*

Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway. (11 Deu. 1.)

32. *Should we esteem his works?*

Remember that thou magnify his work, which men behold. (36 Job 24.)

33. *Should we seek to promote the glory of God in every thing?*

Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. (1 Cor. 10.31.)

IV. OF JESUS CHRIST.

Promises and Prophecies of Christ—His Birth—Youth—Ministry and Miracles—Sufferings—Death—Resurrection—Ascension—Truly Divine—Our Advocate—High Priest—Our Righteousness—Willing to save and sanctify—The only Saviour.

1. *What promise of a Saviour was made to our first parents after their fall?*

I will put enmity between thee* and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. (3 Gn. 15.)

2. *What promise was made to Abraham, and then to Isaac, and then to Jacob?*

In thee shall all the families of the earth be blessed. (12 Gn. 3.) (26 Gn. 4.) (28 Gn. 14.)

* "The Serpent."

3. *What prophecy of Christ did Jacob give when he was dying?*

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. (49 Gn. 10.)

4. *How did Moses prophesy of Christ?*

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. (18 Deu. 15.) (3 Ac. 22.) (1 Jn. 45.) (7 Ac. 37.)

5. *What were the Jewish sacrifices appointed for?*

A shadow of good things to come, and not the very image of the things. (10 Heb. 1.)

Without shedding of blood is no remission. (9 Heb. 22.)

6. *Did these sacrifices point to Christ?*

It is not possible that the blood of bulls and goats should take away sins.—We are sanctified through the offering of the body of Jesus Christ once for all.—For by one offering he hath perfected for ever them that are sanctified. (10 Heb. 4, 10, 14.)

Behold the Lamb of God, which taketh away the sin of the world. (1 Jn. 29.)

7. *What did Isaiah prophesy of the birth of Christ?*

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, (7 Is. 14.) which being interpreted is, God with us. (1 Mt. 23.)

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. (9 Isa. 6, 7.)

8. *How did Christ appear?*

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. (4 Gal. 4.)

9. *What is related of the Virgin Mary, the mother of Christ?*

And she brought forth her first-born Son, and wrapped him in swaddling clothes, and laid him in a manger. (2 Lk. 7.)

10. *How did the heavenly host express their praises at the birth of Christ?*

Glory to God in the highest, and on earth peace, goodwill towards men. (2 Lk. 14.)

11. *By what name was the Saviour called?*

JESUS: for he shall save his people from their sins. (1 Mt. 21.)

Messias, which is called Christ.* (4 Jn. 25.)

12. *What is related of the "Holy Child Jesus?"*

The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. (2 Lk. 40.)

13. *When Christ entered on his ministry, what miracles did he perform?*

The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised, and the poor have the gospel preached to them. (11 Mt. 5.)

14. *How was Christ received by the Jews?*

He is despised and rejected of men; a man of sorrows, and acquainted with grief. (53 Is. 3.)

15. *Did Christ endure very severe sufferings?*

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. (50 Is. 6.)

Surely he hath borne our griefs, and carried our sorrows:— he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. (53 Is. 4, 5.)

16. *What was the conduct of Christ?*

Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not. (1 Pet. 2. 22, 23.)

17. *How was he treated by his enemies?*

He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (53 Is. 7.)

* Messias and Christ both mean, The Anointed.

18. Did Christ tell his disciples of the cruel sufferings which he foresaw that he should endure?

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished: for he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge him, and put him to death: and the third day he shall rise again. (18 Lk. 31 to 33.)

19. When Christ drew near to the hour of his severest sufferings, what was his conduct?

Being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. (22 Lk. 44.)

O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.—O my Father, if this cup may not pass away from me, except I drink it, thy will be done. (26 Mt. 39, 42.)

20. How did his disciples act when he was taken by his enemies?

They all forsook him, and fled. (14 Mr. 50.)

21. What did Pilate say, when Christ was accused?

I find no fault in him. (19 Jn. 4.)

22. What awful cries did the Jews utter against Christ?

Away with him, away with him, crucify him. (19 Jn. 15.)

His blood be on us, and on our children. (27 Mt. 25.)

23. How did these cruel persecutions end?

And they took Jesus, and led him away: and he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha, where they crucified him. (19 Jn. 16, 17, 18.)

24. How did Christ pray for his enemies while on the cross?

Father, forgive them; for they know not what they do. (23 Lk. 34.)

25. What was the dying prayer of Christ?

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and, having said thus, he gave up the ghost. (23 Lk. 46.)

26. *How did the angel announce the resurrection of Christ to the women who visited his tomb?*

Fear not ye; for I know that ye seek Jesus, which was crucified: he is not here; for he is risen, as he said. Come, see the place where the Lord lay. (28 Mt. 5, 6.)

27. *Did Christ show himself repeatedly to his disciples after his resurrection?*

To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. (1 Ac. 3.)

28. *When Christ had opened the understandings of his disciples, how did he explain the benefits of his sufferings and death?*

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. (24 Lk. 46, 47.)

29. *How did Christ take leave of his disciples?*

And he led them out as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen. (24 Lk. 50 to 53.)

30. *What did Christ say of his own Divinity?*

I and my Father are one. (10 Jn. 30.)

31. *How does the Apostle John, at the commencement of his gospel, speak of the Divine Redeemer?*

In the beginning was the Word, and the Word was with God, and the Word was God. (1 Jn. 1.)

32. *What does St. Paul say in his Epistle to the Romans?*

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. (9 Ro. 5.)

33. *What is said of Christ in the Epistle to the Colossians?*

Who is the image of the invisible God. (1 Col. 15.)
In him dwelleth all the fulness of the Godhead bodily.
(2 Col. 9.)

34. *What is said in the Epistle to Timothy?*

Great is the mystery of godliness: God was manifest in the flesh. (1. Tim. 3. 16.)

35. *What is said of Christ's relation to God in the Epistle to the Hebrews?*

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (1 Heb. 3.)

36. *What does St. John say of Christ?*

This is the true God, and eternal life. (1. Jn. 5. 20.)

37. *How does God the Father address Jesus Christ?*

Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (1 Heb. 8.) (45 P. 6.)

38. *What is said in the Revelations as to Christ's subduing his enemies, and his supreme dignity?*

The Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. (17 Rev. 14.)

39. *Is Jesus Christ our Advocate?*

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. (1. Jn. 2. 1, 2.)

40. *Is Christ an High-Priest for us?*

Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High-Priest, in things pertaining to God, to make reconciliation for the sins of the people. (2 Heb. 17.)

41. *What does Christ become to his people?*

The Lord our righteousness. (23 Jer. 6.)

42. *What effects should the death of Christ produce in us?*

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. (1. Pet. 2. 24.)

43. *Is Christ able and willing to save?*

He is able to save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for them. (7 Heb. 25.)

44. *Can salvation be obtained from any other than Jesus Christ?*

Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. (4 Ac. 12.)

V. OF THE HOLY SPIRIT.

Promises of the Holy Spirit, and gift of—Operations, influence, teachings—Deity of—Resisting and grieving—Inspiring the Scriptures—Inviting to salvation.

(Note) In the texts marked *, the Father, the Son, and the Holy Spirit, are particularly mentioned.

1. *Was the Holy Spirit promised in the Old Testament?*

This is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh. (2 Ac. 16, 17.) (2 Joel 28 to 32.)

2. *What did John the Baptist say as to the descent of the Holy Spirit on Christ?*

I saw the Spirit descending from heaven like a dove, and it abode upon him; and I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, the same is he which baptizeth with the Holy Ghost. (1 Jn. 32, 33.)

3. Did Christ encourage his disciples to expect the Holy Spirit?

* If ye then, being evil, know how to give good gifts unto your children, how much more shall your *heavenly Father* give the *Holy Spirit* to them that ask him? (11 Lk. 13.)

4. What promise did Christ give his disciples, when he was about to leave them?

* I will pray the *Father*, and he shall give you another Comforter, that he may abide with you for ever, even the *Spirit of truth*; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. (14 Jn. 16, 17.)

5. Was this promise fulfilled on the day of Pentecost?

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (2 Ac. 4.)

6. How did St. Peter repeat the promise of the Holy Spirit to those who were "pricked in their heart?"

Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. (2 Ac. 38.)

7. Does the natural man receive the things of the Spirit of God?

The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. (1 Cor. 2. 14.)

8. Where is our help and salvation to be obtained?

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. (4 Zec. 6.)

Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. (3 Tit. 5.)

9. How is the Gospel rightly received?

Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance—having received the word in much affliction, with joy of the Holy Ghost. (1. Thes. 1. 5, 6.)

10. *By whom may we draw nigh to God?*

We have access by one Spirit unto the Father. (2 Eph. 18.)

11. *Does the Holy Spirit assist in prayer?*

Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us, with groanings which cannot be uttered. (8 Ro. 26.)

Praying always with all prayer and supplication in the Spirit. (6 Eph. 18.)

12. *Does the Holy Spirit sanctify the mind?*

* God hath from the beginning chosen you to salvation, through sanctification of the *Spirit*, and belief of the truth; whereunto he called you, by our gospel, to the obtaining of the glory of our *Lord Jesus Christ*. (11. Thes. 2. 13, 14.)

13. *Who are the sons of God?*

As many as are led by the Spirit of God, they are the sons of God: for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself also beareth witness with our spirit, that we are the children of God. (8 Ro. 14 to 16.)

14. *Does the Spirit operate on the heart?*

* Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the *Holy Ghost*, which is given unto us: for when we were yet without strength, in due time *Christ* died for the ungodly. (5 Rom. 5, 6.)

15. *Does the Spirit of God dwell in his people?*

What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God? (1. Cor. 6. 19.)

Hereby we know that he abideth in us, by the Spirit which he hath given us. (1. Jn. 3. 24.)

16. *What is the curse of the carnal, and the blessing of the spiritual?*

He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. (6 Gal. 8.)

17. *What is the fruit of the Spirit?*

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—If we live in the Spirit, let us also walk in the Spirit. (5 Gal. 22, 23, 25.)

The fruit of the Spirit is in all goodness, and righteousness, and truth. (5 Eph. 9.)

18. *What was the apostle's prayer for the Ephesian Christians?*

* That *He†* would grant you, according to the riches of his glory, to be strengthened with might by his *Spirit* in the inner man, that *Christ* may dwell in your hearts by faith. (3 Eph. 16, 17.)

19. *What did Christ say of blasphemy against the Holy Spirit?*

All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. (12 Mt. 31.)

20. *What was Christ's commission to his disciples?*

* Go ye, therefore, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*. (28 Mt. 19.)

21. *What is the apostolical benediction?*

* The grace of the *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*, be with you all. Amen. (II. Cor. 13. 14.)

22. *How did St. Peter reprove Ananias for his awful sin?*

Why hath Satan filled thine heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God. (5 Ac. 3, 4.)

23. *How is the Holy Spirit mentioned by the apostle in connexion with the sacrifice of Christ?*

* How much more shall the blood of *Christ*, who through the eternal *Spirit* offered him without spot to *God*, purge your conscience from dead works, to serve the living God. (9 Heb. 14.)

† "The Father of our Lord Jesus Christ." (See verse 14.)

24. How did the Israelites of old act towards God's Holy Spirit?

They rebelled, and vexed his Holy Spirit. (63 Is. 10.)

25. What did Stephen say of their continuing this sin;—and how was he supported?

* Ye do always resist the Holy Ghost: as your fathers did, so do ye.—He, being full of the *Holy Ghost*, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. (7 Ac. 51, 55.)

26. What cautions are given to guard against offending the Holy Spirit?

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. (4 Eph. 30.)

Quench not the Spirit. (1. Thes. 5. 19.)

27. How does the wilful sinner dare to act towards the Holy Spirit?

And hath done despite unto the Spirit of grace. (10 Heb. 29.)

28. Did the Holy Spirit speak by the ancient prophets?

Well spake the Holy Ghost, by Esaias the prophet, unto our fathers. (28 Ac. 25.)

29. What did the Holy Spirit reveal unto Simeon?

It was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. (2 Lk. 26.)

30. Did Christ promise his disciples the aids of the Holy Spirit to assist their memories?

* The Comforter, which is the *Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. (14 Jn. 26.)

31. What weapon is employed by the Holy Spirit?

The sword of the Spirit, which is the word of God. (6 Eph. 17.)

32. Does the Holy Spirit invite us to receive salvation?

And the Spirit and the Bride say, Come. And let him that heareth; say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely. (22 Rev. 17.)

VI. OF SIN.

Entrance of sin—Universality of—Power over the heart and mind—Aggravations and effects of—God observes sin—His holy law—Confessions of sin.

1. *How did God create man?*

God hath made man upright; but they have sought out many inventions. (7 Ec. 29.)

2. *How did sin enter into the world?*

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (5 Ro. 12.)

3. *How did the Psalmist acknowledge his original depravity?*

Behold I was shapen in iniquity, and in sin did my mother conceive me. (51 P. 5.)

4. *Is this depravity soon manifested by sinners?*

They go astray as soon as they be born, speaking lies. (58 P. 3.)

5. *Is there any one that sinneth not?*

There is not a just man upon earth, that doeth good and sinneth not. (7 Ec. 20.)

There is none righteous, no not one. (3 Ro. 10.)

6. *Is every individual in all the world guilty before God?*

The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside; they are altogether become filthy: there is none that doeth good, no not one. (14 P. 2, 3.)

All have sinned, and come short of the glory of God. (3 Ro. 23.)

The Scripture hath concluded all under sin. (3 Gal. 22.)

The whole world lieth in wickedness. (1 Jn. 5. 19.)

7. *What was the character of the Ephesians when unconverted?*

Who were dead in trespasses and sins. (2 Eph. 1.)

8. *Does God particularly censure the sins of his professing people?*

I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. (1 Is. 2, 3.)

9. *What is the character of the human heart?*

The heart is deceitful above all things, and desperately wicked: who can know it? (17 Jer. 9.)

10. *Does God notice the wickedness of man's heart?*

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (6 Gn. 5.)

11. *What sins arise out of the heart?*

From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man. (7 Mr. 21, 22, 23.)

12. *What is the carnal mind?*

The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. (8 Ro. 7.)

13. *What are the world's pursuits?*

The lust of the flesh, and the lust of the eyes, and the pride of life. (1 Jn. 2. 16.)

14. *Is it the tendency of sin to deceive and harden?*

He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. (29 Pr. 1.)

Lest any of you be hardened through the deceitfulness of sin. (3 Heb. 13.)

15. *Does the love of sin blind the mind?*

This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (3 Jn. 19.)

16. *Are the wicked happy?*

The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. (57 Is. 20, 21.)

17. *Will sin be certainly discovered?*

Be sure your sin will find you out. (32 Num. 23.)

18. *Does God observe our most secret sins?*

Thou hast set our iniquities before thee: our secret sins in the light of thy countenance. (90 P. 8.)

19. *Is sin the transgression of God's law?*

Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. (1 Jn. 3. 4.)

20. *What sentence does God's holy law pass against sin?*

The soul that sinneth, it shall die. (18 Ezk. 4 and 20.)

Cursed is every one that continueth not in all things which are written in the book of the law to do them. (3 Gal. 10.)

21. *In what situation does the holy law of God place every sinner?*

That every mouth may be stopped, and all the world may become guilty before God. (3 Rom. 19.)

22. *Is the true penitent desirous of acknowledging his sins?*

How many are mine iniquities and sins! Make me to know my transgression and my sin. (13 Job 23.)

23. *How do those act who deny or conceal their sins?*

If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. (1 Jn. 1. 8, 9, 10.)

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. (28 Pr. 13.)

24. *How did Job acknowledge his sinfulness?*

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. (9 Job 20.)

Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth. (40 Job 4.)

25. *How did David confess his sins?*

I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin. (32 P. 5.)

26. *What did Daniel confess?*

O Lord, righteousness belongeth unto thee; but unto us shame and confusion of faces. (9 Dan. 7.)

27. *Does sin separate between God and man?*

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. (59 Is. 1, 2.)

VII. OF THE PARDON OF SIN.—THE ATONEMENT OF CHRIST.—REPENT- ANCE.

Mercy undeserved—We are unable to save ourselves—God willing to save—Christ and his atonement—Repentance—The pardoned Penitent blessed.

1. *Has God treated us as our sins have deserved?*

He hath not dealt with us after our sins, nor rewarded us according to our iniquity. (103 P. 10.)

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. (130 P. 3, 4.)

2. *Can our own works save us?*

By the deeds of the law there shall no flesh be justified in his sight. (3 Ro. 20.)

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, (II Tim. 1. 9, 10.)

3. *Are we all of ourselves spiritually dead?*

The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. (II Cor. 5. 14.)

4. *Whom did Christ come to save?*

The Son of man is come to seek and to save that which was lost. (19 Lk. 10.)

They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance. (2 Mr. 17.)

5. *Are we every moment dependant on God's mercy?*

It is of the Lord's mercies that we are not consumed, because his compassions fail not: they are new every morning. Great is thy faithfulness. (3 Lam. 22, 23.)

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. (9 Dan. 9.)

6. *Is "God our Saviour" willing to pardon sinners?*

Who will have all men to be saved, and to come unto the knowledge of the truth. (I Tim. 2. 4.)

We trust in the living God, who is the Saviour of all men, specially of those that believe. (I Tim. 4. 10.)

7. *Does God graciously invite sinners to seek his mercy?*

Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price. (55 Isa. 1.)

Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. (55 Is. 6, 7.)

8. *What has Christ said to encourage us to come to him?*

All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out. (6 Jn. 37.)

9. *How did Zechariah prophesy of Christ?*

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. (13 Zech. 1.)

10. *What did Isaiah say of the atonement of Christ?*

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. (53 Isa. 6.)

11. *For what purpose did Christ come into the world?*

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. (1. Tim. 1. 15.)

12. *Did Christ declare that he alone could save?*

I am the way, and the truth, and the life; no man cometh unto the Father but by me. (14 Jn. 6.)

13. *Why did Christ offer himself as a sacrifice?*

He appeared to put away sin by the sacrifice of himself.—Christ was once offered to bear the sins of many. (9 Heb. 26, 28.)

14. *How are sinners redeemed from the curse of God's holy law?*

Christ hath redeemed us from the curse of the law, being made a curse for us. (3 Gal. 13.)

15. *What blessings flow from the atonement of Christ?*

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. (II. Cor. 5. 19.)

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (1 Eph. 7.)

16. *Why is the love of God to us so peculiar and exalted?*

God commendeth his love towards us, in that while we were yet sinners, Christ died for us. (5 Ro. 8.)

17. *Why did the holy Jesus suffer for guilty sinners?*

Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God. (1. Pet. 3. 18.)

18. *Does the blood of Christ cleanse as well as pardon?*

The blood of Jesus Christ his Son cleanseth us from all sin.
(1. Jn. 1. 7.)

19. *Is there any escape for those who despise the mercy of Christ?*

How shall we escape, if we neglect so great salvation?
(2 Heb. 3.)

20. *What effect does godly sorrow produce?*

Godly sorrow worketh repentance to salvation, not to be repented of. (II. Cor. 7. 10.)

21. *Must the heart of the penitent be deeply affected?*

Rend your heart and not your garments, and turn unto the Lord your God. (2 Joel, 13.)

22. *Do the angels rejoice over a returning sinner?*

There is joy in the presence of the angels of God over one sinner that repenteth. (15 Lk. 10.)

23. *What are suitable prayers for such sinners as we are?*

Lord, save us: we perish. (8 Matt. 25.)

God be merciful to me a sinner. (18 Lk. 13.)

24. *How did the Psalmist pray for the pardon of his sins?*

Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. (51 P. 1, 2, 3.)

25. *Is the pardoned sinner blessed?*

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. (32 P. 1, 2.)

VIII. OF THE RENEWAL OF THE MIND.—REGENERATION, OR THE NEW BIRTH.

Man's inability to renew his own mind—Renewal absolutely necessary—God's promises to renew the penitent—Prayer for renewal—Blessedness of being renewed—Character of the renewed—Heaven's praises to a pardoning and renewing Saviour.

1. *"Who can bring a clean thing out of an unclean?"*
(14 Job 4.)

Not one. (14 Job 4.)

2. *Are we able to renew our own hearts?*

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.
(13 Jer. 23.)

3. *Is it absolutely necessary that our hearts should be changed?*

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—Ye must be born again.
(3 Jn. 3, 7.)

4. *Has God declared himself willing to pardon and renew returning sinners?*

If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done, he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live? (18 Ezk. 21, 22 and 23.)

5. *Should the greatness of our sins prevent us from seeking the mercy of God?*

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (1 Is. 18.)

6. *How did God command his prophet to warn the wicked?*

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel? (33 Ezk. 11.)

7. *Does God promise to bestow a new heart?*

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (36 Ezk. 26.)

8. *Does God give any promise to encourage backsliders to return to him?*

I will heal their backsliding; I will love them freely. (14 Hsa. 4.)

9. *How did St. Peter exhort the Jews to repentance and conversion?*

Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. (3 Acts 19, 26.)

10. *How did the Psalmist pray for a renewed heart?*

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.—Create in me a clean heart, O God; and renew a right spirit within me. (51 P. 7, 10.)

11. *What is the character of those who are in Christ?*

—If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new! (II. Cor. 5. 17.)

IX. OF FAITH.

Faith, its nature—necessary—Evil of unbelief—Blessing of faith—Exhortations to faith—True faith in operation by works—living by faith—the end of faith—prayer for.

1. *What is faith?*

Faith is the substance of things hoped for, the evidence of things not seen. (11 Heb. 1.)

2. *Is faith required by God?*

Without faith it is impossible to please him. (11 Heb. 6.)

3. *Is faith necessary to salvation?*

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (3 Jn. 16.)

We are not of them who draw back unto perdition, but of them that believe to the saving of the soul. (10 Heb. 39.)

4. *How are we saved through faith?*

By grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. (2 Eph. 8, 9, 10.)

5. *Why is the Christian not ashamed of the gospel?*

I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth. (1 Ro. 16.)

6. *How did St. Paul by faith esteem the knowledge of Christ?*

Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him;

not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (3 Phi. 8, 9.)

7. What is the comparative state of believers in Christ, and unbelievers?

He that believeth on him is not condemned; but he that believeth not, is condemned already; because he hath not believed in the name of the only begotten Son of God. (3 Jn. 18.)

He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. (16 Mr. 16.)

8. What is the state of believers and unbelievers as to the eternal world?

He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. (3 Jn. 36.)

9. For what purpose did St. John write his gospel?

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name. (20 Jn. 31.)

10. How did Paul and Silas address the jailor?

Believe on the Lord Jesus Christ, and thou shalt be saved. (16 Ac. 31.)

11. What were the chief subjects of the apostle Paul's ministry?

Testifying both to the Greeks, and also to the Jews, repentance toward God, and faith toward our Lord Jesus Christ. (20 Ac. 21.)

12. How does true faith work?

Faith which worketh by love. (5 Gal. 6.)

13. What is a dead faith?

Faith, if it hath not works, is dead, being alone. (2 Jas. 17.)

14. What was the "faithful saying," which Titus was commanded to "affirm constantly."

That they which have believed in God, might be careful to maintain good works. (3 Tit. 8.)

15. *Do the people of God live by faith?*

The just shall live by faith. (1 Ro. 17.) (3 Gal. 11.)

The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. (2 Gal. 20.)

16. *How are the saints preserved in the life of faith, to its end?*

Who are kept by the power of God, through faith, unto salvation; ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ, whom, having not seen, ye love; in whom, though now ye see him not, yet, believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. (1 Pet. 1. 5 to 9.)

17. *For what did St. Paul pray on behalf of the Ephesians?*

That Christ may dwell in your hearts by faith. (3 Eph. 17.)

18. *Was Abraham an admirable example of faith?*

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able also to perform. (4 Rom. 20, 21.)

19. *How did St. Paul express his firm faith?*

I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. (11 Tim. 1. 12.)

20. *What should be our earnest and constant prayer?*

Lord, increase our faith. (17 Lk. 5.)

X. PRAYER AND PRAISE.

*Prayer and Praise—Duty of, and invitation to—Promises
and encouragements—Manner of performing—Divine
assistance necessary—Subjects of prayer.*

1. *How does God require us to worship him ?*

Offer unto God thanksgiving, and pay thy vows unto the Most High ; and call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me. (50 P. 14, 15.)

2. *How does Christ command and encourage us to pray ?*

Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. (11 Lk. 9.)

3. *Did the Psalmist resolve to pray frequently ?*

Evening, and morning, and at noon, will I pray. (55 P. 17.)

4. *Must we continue in prayer and praise ?*

Men ought always to pray, and not to faint. (18 Lk. 1.)

Continuing instant in prayer. (12 Ro. 12.)

Pray without ceasing. In every thing give thanks ; for this is the will of God in Christ Jesus concerning you. (1 Thes. 5. 17, 18.)

5. *How did the Psalmist invite others to join in the work of praise ?*

O come, let us sing unto the Lord ; let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. (95 P. 1, 2.)

O give thanks unto the Lord ; for he is good : because his mercy endureth for ever. (118 P. 1.)

6. *Did the apostle exhort the Ephesians to abound in praise ?*

Be filled with the Spirit ; speaking to yourselves in psalms and hymns and spiritual songs ; singing and making melody in your heart to the Lord ; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. (5 Eph. 18, 19, 20.)

7. Should all unite in praising God?

Praise our God, all ye his servants, and ye that fear him, both small and great. (19 Rev. 5.)

Let every thing that hath breath praise the Lord. (150 P. 6.)

8. Does God know our wants before we pray to him?

Your Father knoweth what things ye have need of before ye ask him. (6 Mt. 8.)

9. Does he yet require our prayers?

Thus saith the Lord God: I will yet for this be enquired of by the house of Israel, to do it for them. (36 Ez. 37.)

10. How does God encourage us to call on him?

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them. (145 P. 18, 19.)

This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. (1. Jn. 5. 14, 15.)

11. What promise has Christ given to encourage prayer?

All things whatsoever ye shall ask in prayer, believing, ye shall receive. (21 Mt. 22.)

12. Are we to pray in the name of Christ?

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full. (16 Jn. 23, 24.)

Do all in the name of the Lord Jesus, giving thanks to God and the Father by him. (3 Col. 17.)

13. Does the sympathy of Christ, as our High Priest, encourage our confidence in prayer?

We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (4 Heb. 15, 16.)

14. *What did God say of Saul's prayer at his conversion?*
Behold, he prayeth! (9 Ac. 11.)

15. *Must watchfulness be joined to prayer?*

Watch and pray, that ye enter not into temptation.
(26 Mt. 41.)

Continue in prayer, and watch in the same with thanksgiving. (4 Col. 2.)

Watch unto prayer. (1. Pet. 4. 7.)

16. *What is our duty in affliction?*

Is any among you afflicted? let him pray. (5 Jas. 13.)

17. *What should be our employment when cheerful?*

Is any merry? let him sing psalms. (5 Jas. 13.)

18. *Will God reject those prayers that arise from improper motives?*

Ye ask, and receive not, because ye ask amiss. (4 Jas. 3.)

19. *How do hypocrites worship God?*

This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.
(15 Mt. 8.—29 Is. 13.)

20. *Will God regard the prayer of those who continue sinful and disobedient?*

If I regard iniquity in my heart, the Lord will not hear me. (66 P. 18.)

He that turneth away his ear from hearing the law, even his prayer shall be abomination. (28 Pr. 9.)

21. *How did Christ recommend private prayer?*

When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.
(6 Mt. 6.)

22. *Does the spirit of prayer come from God?*

I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn. (12 Zec. 10.)

23. *How did the disciples ask Christ's instruction in prayer?*

Lord, teach us to pray. (11 Lk. 1.)

24. *Is the Holy Spirit's influence necessary in prayer?*

Praying in the Holy Ghost. (Jd. 20.)

25. *What prayer is successful?*

The effectual fervent prayer of a righteous man availeth much. (5 Jas. 16.)

26. *Is praise a delightful employment?*

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to shew forth thy loving-kindness in the morning, and thy faithfulness every night. (92 P. 1, 2.)

27. *Is it our duty to pray for kings, and all that are in authority?*

I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour. (1 Tim. 2. 1, 2, 3.)

28. *Are we to pray for the prosperity of Christ's cause?*

Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. (9 Mt. 38.)

29. *Was the apostle Paul anxious for the prayers of his fellow-christians?*

Brethren, pray for us, that the word of the Lord may have free course, and be glorified. (11. Thes. 3. 1.)

30. *Does prayer, for others, return in blessings on ourselves?*

And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before. (42 Job, 10.)

XI. THE SABBATH AND THE HOUSE OF GOD.

THE SABBATH. *God's command—Punishment of Sabbath-breaker—His blessing on those who keep holy the Sabbath.*

PUBLIC WORSHIP. *On going to it—Duty of—Pleasantness of, and delight in—Praising God in his House—Promises to encourage, and benefit of—Duties and dispositions connected with.*

1. *What is the fourth commandment?*

Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh is the sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for, in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it. (20 Ex. 8 to 11.)

2. *Did God connect public worship with the Sabbath?*

Ye shall keep my sabbaths, and reverence my sanctuary. I am the Lord. (19 Lev. 30.)

3. *What was the punishment which God pronounced against the "man that gathered sticks upon the Sabbath-day?"*

And the Lord said unto Moses, The man surely shall be put to death: all the congregation shall stone him with stones, without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died. (15 Num. 35, 36.)

4. *Has God promised his peculiar blessing to those who keep holy the sabbath-day?*

Blessed is the man that keepeth the sabbath from polluting it. (56 Is. 2.)

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honorable, and shalt honor him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth. (58 Is. 13, 14.)

5. *Were the sabbaths a sign between God and the Israelites?*

Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. (20 Ez. 20.)

6. *Does the good man rejoice in the prospect of spending the sabbath in the house of God?*

I was glad when they said unto me, Let us go into the house of the Lord. (122 P. 1.)

7. *Is great care necessary in going to the house of God?*

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. (5 Ec. 1.)

8. *How did the Psalmist resolve to attend public worship?*

As for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple. (5 P. 7.)

9. *Are Christians cautioned against neglecting divine service?*

Not forsaking the assembling of ourselves together, as the manner of some is. (10 Heb. 25.)

10. *Is great attention necessary in improving the means of grace?*

We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. (2 Heb. 1.)

11. *Is praise one peculiar duty of the public assembly?*

Praise ye the Lord: I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. (111 P. 1.)

Therefore will I offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord. (27 P. 6.)

Serve the Lord with gladness; come before his presence with singing.—Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. (100 P. 2, 4.)

12. *Did the Psalmist express his gratitude to God in public worship?*

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord: I will pay my vows unto the Lord, now in the presence of all his people. (116 P. 12, 13, 14.)

13. *Are the people of God desirous of inviting others to join with them in worship?*

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. (107 P. 31, 32.)

14. *Does the saint ardently long to unite in the service of God?*

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thy house: they will be still praising thee. (84 P. 1 to 4.)

15. *How does he esteem one day spent in the house of God?*

A day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. (84 P. 10.)

16. *Is continued attendance on the means of grace a chief object of the saint's desire?*

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. (27 P. 4.)

17. *When prevented from enjoying his privileges, does he long for their return?*

As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? (42 P. 1, 2.)

18. *Is this love for public worship connected with the honor of his God?*

Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. (26. P. 8.)

19. *Does the true Christian esteem the preachers of the gospel?*

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (10 Rom. 15.) (52 Is. 7.)

20. *What hearers of the gospel are truly blest?*

Blessed are they that hear the word of God, and keep it. (11 Lk. 28.)

21. *Is he truly blessed and benefited who improves the privileges of public worship?*

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple. (65 P. 4.)

Those that be planted in the house of the Lord, shall flourish in the courts of our God. (92 P. 13.)

22. *What gracious promise has our divine Saviour given to encourage social worship?*

Where two or three are gathered together in my name, ere am I in the midst of them. (18 Mt. 20.)

23. *Does the saint hope to dwell in God's house for ever?*

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. (23 P. 6.)

24. *Is reverence required in God's house?*

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. (89 P. 7.)
Holiness becometh thine house, O Lord, for ever. (93 P. 5.)

25. *Must we take great care what and how we hear?*

Take heed what ye hear. (4 Mr. 24.)

Take heed, therefore, how ye hear. (8 Luke 18.)

26. *Should faith be connected with hearing?*

Faith cometh by hearing, and hearing by the word of God. (10 Ro. 17.)

The word preached did not profit them, not being mixed with faith in them that heard it. (4 Heb. 2.)

27. *Must we practise and persevere in the good instructions we receive?*

Be ye doers of the word, and not hearers only, deceiving your own selves: for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. (1 Jas. 22 to 25.)

28. *Will God punish those who refuse to hear his word, or who abuse their privileges?*

They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear; yea, they made their hearts as an adamant-stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. (7 Zech. 11, 12.)

29. *Shall we be accountable to God in proportion to our superior privileges?*

Unto whomsoever much is given, of him shall be much required. (12 Lk. 48.)

XII. AFFLICTION.—PERSECUTION.

Causes of affliction and persecution—Benefits of, when sanctified—God's promises—Kindness of God—Compassion of Christ.

1. *Are we born to trouble?*

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. (5 Job, 6, 7.)

2. *Is affliction caused by sin?*

Wherefore doth a living man complain; a man for the punishment of his sins? (3 Lam. 39.)

3. *Should a sense of our sinfulness render us humble and resigned under affliction?*

Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. (7 Mic. 8, 9.)

4. *Does Christ tell his disciples to expect persecution?*

If they have persecuted me, they will also persecute you. (15 Jn. 20.)

5. *Did St. Paul state the same truth?*

All that will live godly in Christ Jesus shall suffer persecution. (11. Tim. 3. 12.)

6. *Is affliction instructive?*

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. (94 P. 12.)

7. *Did the Psalmist rejoice in sanctified affliction?*

Before I was afflicted I went astray; but now have I kept thy word.—It is good for me that I have been afflicted, that I might learn thy statutes. (119 P. 67, 71.)

8. *Are sorrow and sympathy truly beneficial?*

It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for, by the sadness of the countenance, the heart is made better. (7 Ec. 2, 3.)

9. *Is spiritual joy often possessed, by the pious, amidst worldly disappointments?*

Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord; I will joy in the God of my salvation. (3 Hab. 17, 18.)

10. *Is affliction calculated to improve the Christian's graces?*

We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope. (5 Rom. 3, 4.)

11. *How did St. Paul estimate present sorrows?*

I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.—We know that all things work together for good, to them that love God, to them who are the called according to his purpose. (8 Rom. 18, 28.)

12. *Does God sanctify affliction to promote the eternal happiness of his people?*

Though our outward man perish, yet the inward man is renewed day by day: for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. (II. Cor. 4. 16, 17.)

13. *Why did Moses "by faith" refuse to be called the "son of Pharaoh's daughter?"*

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward. (11 Heb. 25, 26.)

14. Are we warned against either despising or sinking under affliction?

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (12 Heb. 5, 6.)

15. Is the temporary pain of affliction productive of great subsequent benefit?

No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (12 Heb. 11.)

16. Does God invite us to cast our troubles upon him?

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. (55 P. 22.)

17. Do present sorrows, when sanctified, promote future joy and improvement?

They that sow in tears shall reap in joy: he that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him. (126 P. 5, 6.)

18. Does God in his infinite mercy judge that afflictions are necessary for us?

The Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men. (3 Lam. 31, 32, 33.)

19. Are Christian mourners blessed?

Blessed are they that mourn, for they shall be comforted. (5 Mt. 4.)

20. What blessing has Christ pronounced on those who are persecuted for his sake?

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven. (5 Mt. 10, 11, 12.)

21. *What did Moses say of God when he blessed the children of Israel before his death?*

The eternal God is thy refuge, and underneath are the everlasting arms. (33 Deu. 27.)

22. *Did the Psalmist rejoice in God as his refuge in trouble?*

God is our refuge and strength, a very present help in trouble. (46 P. 1.)

23. *Are our comforts and our sorrows dependant on the sovereign will of God?*

When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only. (34 Job 29.)

24. *How does Isaiah refer to the compassion of our gracious Saviour?*

In all their affliction, he was afflicted; and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. (63 Is. 9.)

25. *Did Christ suffer severely on earth?*

It pleased the Lord to bruise him: he hath put him to grief. (53 Is. 10.)

26. *Was he destitute of common earthly comforts?*

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (8 Mt. 20.)

27. *Did Christ repeatedly tell his disciples of his approaching sufferings and death?*

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. (20 Mt. 18, 19.)

28. *How did Christ declare his submission when he endured his severe agony in the Garden?*

Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. (22 Lk. 42.)

The cup which my Father hath given me, shall I not drink it? (18 Jn. 11.)

29. *How did Christ address the good women who followed him to Calvary?*

Daughters of Jerusalem, weep not for me; but weep for yourselves, and for your children. (23 Lk. 28.)

30. *Christ having on his cross shewed his compassion to his enemies, the dying thief, and his mother—how did he close his life of affliction?*

He said, It is finished. And he bowed his head, and gave up the ghost. (19 Jn. 30.)

31. *Are we invited to contemplate a once suffering but now exalted Saviour?*

We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man: for it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. (2 Heb. 9, 10.)

32. *Are Christians called to be partakers of Christ's sufferings?*

Beloved, think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. (1 Pet. 4. 12, 13.)

33. *How are they required to bear afflictions and persecutions?*

If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.—Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator. (1. Pet. 4. 16, 19.)

XIII. TEMPTATION.

Prayer against—Others have been tempted—Christ was tempted—Blessings to those who overcome—Danger of yielding to temptation—God can deliver.

1. How does Christ teach us to pray against temptation?

Lead us not into temptation, but deliver us from evil.
(6 Mt. 13.)

2. Are our temptations similar to those which others have suffered?

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it. (1. Cor. 10. 13.)

3. Why should the consideration of Christ as our High-Priest encourage us?

For in that he himself hath suffered being tempted, he is able to succour them that are tempted. (2 Heb. 18.)

4. What blessing awaits him who overcomes temptation?

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. (1 Jas. 12.)

5. If we yield to temptation, do we place ourselves in a most guilty and dangerous situation?

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. (1 Jas. 13, 14, 15.)

6. *Who can deliver us?*

The Lord knoweth how to deliver the godly out of temptations. (II. Pet. 2. 9.)

7. *What did Christ promise the Philadelphian church?*

I also will keep thee from the hour of temptation. (3 Rev. 10.)

8. *What is our security against the deceits of Satan?*

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. (6 Eph. 11.)

9. *Are we commanded to resist the devil?*

Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. (4 Jas. 7, 8.)

XIV. THE RIGHTEOUS AND THE WICKED.

Character and happiness of the righteous—Character and misery of the wicked—God's regard to the righteous, and his anger against the wicked.

1. *How does Solomon contrast the path of the just and the wicked?*

The path of the just is as the shining light, that shineth more and more unto the perfect day; the path of the wicked is as darkness; they know not at what they stumble. (4 Pr. 18, 19.)

2. *In what manner does the sinner "mourn at last?"*

How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me. (5 Pr. 12, 13.)

3. *Is one sinner very injurious?*

One sinner destroyeth much good. (9 Ec. 18.)

4. *Are the small possessions of the righteous preferable to the great wealth of the wicked?*

A little that a righteous man hath is better than the riches of many wicked. (37 P. 16.)

5. *Who is the most courageous?*

The wicked flee when no man pursueth, but the righteous are bold as a lion. (28 Pr. 1.)

6. *Does God distinguish between the righteous and the wicked?*

The Lord knoweth the way of the righteous; but the way of the ungodly shall perish. (1 P. 6.)

7. *How does God in prophecy describe the character of his divine Son?*

Thou lovest righteousness, and hatest wickedness. (45 P. 7. and 1 Heb. 9.)

8. *Is God continually angry with the wicked?*

God judgeth the righteous, and God is angry with the wicked every day; if he turn not, he will whet his sword; he hath bent his bow, and made it ready. (7 P. 11, 12.)

9. *How does God regard the sacrifice of the wicked, and the prayer of the righteous?*

The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight. (15 Pr. 8.)

10. *How does God warn the wicked?*

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. (1 Is. 16.)

11. *How does God command his prophet to address the righteous and the wicked?*

Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him. (3 Is. 10, 11.)

12. *Have the wicked any real happiness?*

There is no peace, saith the Lord, unto the wicked. (48 Is. 22.)

13. *Does God protect the righteous, and oppose the wicked?*

The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. (1. Pet. 3. 12.)

14. *"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"* (1. Pet. 4. 18.)

These shall go away into everlasting punishment; but the righteous into life eternal. (25 Mt. 46.)

XV. WISDOM.

Prayers for—Its nature—Its value and advantages—Commands to seek.

1. *How did Solomon pray for wisdom?*

I am but a little child; I know not how to go out or come in—give, therefore, thy servant an understanding heart. (1 K. 3. 7, 9.)

2. *Does St. James direct us to pray for wisdom?*

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. (1 Jas. 5.)

3. *What is the beginning of wisdom?*

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments. (111 P. 10.)

4. *Is self-conceit opposed to wisdom?*

Trust in the Lord with all thine heart, and lean not unto thine own understanding.—Be not wise in thine own eyes; fear the Lord, and depart from evil. (3 Pr. 5, 7.)

Seest thou a man wise in his own conceit? there is more hope of a fool than of him. (26 Pr. 12.)

5. *What is the wisdom of this world with God?*

The wisdom of this world is foolishness with God. (1 Cor. 3, 19.)

Does true wisdom promote happiness?

Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. (3 Pr. 13 to 17.)

7. *Is wisdom of the utmost importance?*

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. (4 Pr. 7.)

8. *Do wise children promote their parents' comfort?*

A wise son maketh a glad father; but a foolish man despiseth his mother. (15 Pr. 20.)

The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. (23 Pr. 24.)

9. *Is a state of ignorance evil?*

That the soul be without knowledge, it is not good. (19 Pr. 2.)

10. *Is the "virtuous woman" wise?*

She openeth her mouth with wisdom, and in her tongue is the law of kindness. (31. Pr. 26.)

11. *Is a poor and wise child estimable?*

Better is a poor and wise child, than an old and foolish king, who will no more be admonished. (4 Ec. 13.)

12. *Are we required to blend gentleness with wisdom?*

Be ye therefore wise as serpents, and harmless as doves. (10 Mt. 16.)

13. *What description of wisdom does St. Paul recommend to the Romans?*

I would have you wise unto that which is good, and simple concerning evil. (16 Ro. 19.)

14. *How are Christians required to act towards unbelievers?*

Walk in wisdom toward them that are without, redeeming the time. (4 Col. 5.)

XVI. THE KINGDOM OF CHRIST— THE SPREAD OF TRUE RELIGION.

Promises of—Means by which advanced—Success.

1. *What did God say to Moses, as to the universal diffusion of his glory?*

As truly as I live, all the earth shall be filled with the glory of the Lord. (14 Num. 21.)

2. *What did the Psalmist prophesy?*

Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning: thou hast the dew of thy youth. (110 P. 3.)

3. *What did Isaiah prophesy?*

Wisdom and knowledge shall be the stability of thy times, and strength of salvation. (33 Is. 6.)

4. *How does Habakkuk prophesy the universal diffusion of divine knowledge?*

The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. (2 Hab. 14.)

5. How does Zechariah state the extent of Christ's dominion?

His dominion shall be from sea even to sea, and from the river even to the ends of the earth. (9 Zec. 10.)

6. Are the influences of the Holy Spirit promised to impart success to the gospel?

I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses. (44 Is. 3, 4.)

7. What means will God render successful?

Many shall run to and fro, and knowledge shall be increased. (12 Dan. 4.)

8. By what beautiful images does God show the effects of his divine influences?

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. (14 Ho. 5, 6, 7.)

9. What vision of the gospel's extension did St. John behold?

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. (14 Rev. 6.)

10. Will the spread of the gospel prevent wars?

And they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. (2 Is. 4. and 4 Mic. 3.)

11. What will be the delightful results of the Divine assistance and blessing?

After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no

more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them. (31 Jer. 33, 34. and 8 Heb. 11.)

12. How will the songs of heaven record the triumphs of Christ?

The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. (11 Rev. 15.)

XVII. HUMILITY AND PRIDE.

Duty of humility—Warnings against pride—God the source of every good—Our insufficiency—God's regard to the humble—Evils and miseries of pride—Advantages of humility—Common objects of pride—Humility in our conduct to others.

1. Is humility particularly required of the young?

Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. (1. Pet. 5. 5, 6.)

2. How does Isaiah describe the pride of the young as a national curse?

The child shall behave himself proudly against the ancient, and the base against the honorable. (3 Is. 5.)

3. *Who is the only proper object of trust?*

Trust in the Lord for ever: for in the Lord JEHOVAH is everlasting strength; for he bringeth down them that dwell on high. (26 Is. 4, 5.)

Not unto us, O Lord, not unto us, but unto thy name give glory. (115 P. 1.)

4. *Is the danger greatest when we think ourselves most secure?*

Let him that thinketh he standeth, take heed lest he fall. (1. Cor. 10. 12.)

5. *What did Christ say to his disciples, when they were striving who should be greatest?*

He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. (22 Lk. 26.)

6. *When Christ washed the feet of his disciples, how did he exhort them?*

If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them. (13 Jn. 14 to 17.)

7. *How does the apostle enforce humility by referring to the Godhead and humiliation of Christ?*

Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (2 Phi. 5 to 8.)

8. *What exhortations to humility are given in the epistle to the Romans?*

Be not high-minded, but fear. (11 Ro. 20.)

I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly. (12 Rom. 3.)

Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. (12 Rom. 16.)

9. *How does St. James enforce humility?*

Humble yourselves in the sight of the Lord, and he shall lift you up. (4 Jas. 10.)

10. *While St. Paul acknowledged "himself the least of the Apostles," how did he magnify the grace of God?*

By the grace of God I am what I am: and his grace, which was bestowed on me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. (1 Cor. 15. 10.)

11. *How does he speak of the insufficiency of ministers without Divine help?*

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. (II. Cor. 3. 5.)

12. *How did God comfort Paul in his afflictions?*

My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me—for when I am weak, then am I strong. (II. Cor. 12. 9, 10.)

13. *Does the Apostle connect our duty with our dependence on God's assistance?*

Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure. (2 Phi. 12, 13.)

14. *How did the Psalmist rejoice in the favor of God to the humble and contrite?*

The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. (34 P. 18.)

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. (51 P. 17.)

Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off. (138 P. 6.)

15. *For what purpose does God instruct man?*

That he may withdraw man from his purpose, and hide pride from man. (33 Job, 17.)

16. *How was the Psalmist enabled to declare his humility before God?*

Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child. (131 P. 1, 2.)

17. *Has God promised to bless the humble?*

To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. (66 Is. 2.)

18. *Did Christ renew the blessing when on earth?*

Blessed are the poor in spirit; for their's is the kingdom of heaven. (5 Mt. 3.)

19. *By what significant and endearing action did Christ teach his disciples the importance of humility?*

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (18 Mt. 2 to 4.)

20. *Does God bestow grace on the humble?*

He giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. (4 Jas. 6, 7.)

21. *Does God notice and punish the "proud in heart?"*

Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished. (16 Pr. 5.)

22. *How does Solomon shew the connexion between pride and ruin?*

Pride goeth before destruction, and an haughty spirit before a fall. (16 Pr. 18.)

Before destruction the heart of man is haughty, and before honor is humility. (18 Pr. 12.)

A man's pride shall bring him low; but honor shall uphold the humble in spirit. (29 Pr. 23.)

23. *Is pride closely connected with shame, and humility with wisdom?*

When pride cometh, then cometh shame; but with the lowly is wisdom. (11 Pr. 2.)

24. *Does pride produce contention?*

Only by pride cometh contention; but with the well-advised is wisdom. (13 Pr. 10.)

25. *Is pride closely connected with deceit?*

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high, that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. (Obad. 3, 4.)

His soul which is lifted up is not upright in him. (2 Hab. 4.)

26. *Are we able to direct our own steps?*

O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. (10 Jer. 23.)

27. *What curse does God pronounce on him who trusts in man, and what blessing on him who trusts in the Lord?*

Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. (17 Jer. 5 to 8.)

28. *What was the saying which Christ very frequently repeated?*

Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. (14 Lk. 11.)

29. Are the wise, the mighty, and the honorable things of this world vain objects of pride?

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. (I. Cor. 1. 27 to 31.)

30. Are the wise, the mighty, and the rich, forbidden to glory?

Thus saith the Lord, Let not the wise man glory in his wisdom; neither let the mighty man glory in his might: let not the rich man glory in his riches. (9 Jer. 23.)

31. Did St. James caution against despising the poor when compared with the rich?

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him. (2 Jas. 5.)

32. What is beauty, when made an object of pride?

Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. (31 Pr. 30.)

33. How are females cautioned against pride in dress?

That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. (I. Tim. 2. 9, 10.)

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. (I. Pet. 3. 3, 4.)

34. *What did Christ say as to clothing?*

Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith. (12 Lk. 27, 28.)

35. *How are we exhorted not to be puffed up against others?*

That no one of you be puffed up one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it. (1. Cor. 4. 6, 7.) -

36. *Are we required to submit to each other?*

Submitting yourselves one to another in the fear of God. (5 Eph. 21.)

37. *How are we to esteem others as compared with ourselves?*

Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. (2 Phi. 3.)

XVIII. MEEKNESS.—FORGIVENESS.— PATIENCE.—PERSEVERANCE.

MEEKNESS. *Blessings of—Christ exhorts to, and exhibits example of.—To be manifested universally and eminently.*

FORGIVENESS. *Our duty—God will not forgive the unforgiving—Christ's dying prayer of forgiveness.*

PATIENCE. *Examples of—Duty enforced even when we are ill used—Universal obligation of.*

PERSEVERANCE. *Promises encourage—Christ and his Apostles enforce by precept and example—Incentives to the duty.*

1. *How has God promised to bless the meek?*

The meek will be guide in judgment, and the meek will he teach his way. (25 P. 9.)

He will beautify the meek with salvation. (149 P. 4.)

2. *Did Christ bring good tidings to the meek?*

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek. (61 Is. 1.)

3. *How did Christ bless them?*

Blessed are the meek, for they shall inherit the earth. (5 Mt. 5.)

4. *Did Christ exhort his disciples to learn meekness from his own example?*

Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light. (11 Mt. 28 to 30.)

5. *Did the Apostle refer to this excellence of Christ as a powerful motive to duty?*

Now I Paul myself beseech you by the meekness and gentleness of Christ. (II. Cor. 10. 1.)

6. *How are we to exhibit this spirit one towards another?*

With all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace. (4 Eph. 2, 3.)

7. *Did St. Paul recommend this grace to the youthful Timothy?*

Flee also youthful lusts; but follow righteousness, faith, charity, peace.—The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. (II. Tim. 2. 22, 24, 25.)

8. *What are we to follow after?*

Follow after righteousness, godliness, faith, love, patience, meekness. (I. Tim. 6. 11.)

9. *In what manner are we commanded to beg forgiveness of God?*

Forgive us our debts, as we forgive our debtors. (6 Mt. 12.)

10. *What comment does Christ make on this petition?*

If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (6 Mt. 14, 15.)

11. *What was the answer which Christ gave to Peter's question, "Lord, how oft shall my brother sin against me? till seven times?"* (18 Mt. 21.)

I say not unto thee, Until seven times, but until seventy times seven. (18 Mt. 22.)

12. *What conduct are we to pursue to a brother or friend who offends us?*

If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him. (17 Lk. 3, 4.)

13. *What was Christ's dying prayer for his enemies?*

Father, forgive them; for they know not what they do. (23 Lk. 34.)

14. *What did Eli say when his afflictions were foretold by God?*

It is the Lord: let him do what seemeth him good. (1. Sam. 3. 18.)

15. *How did Job express his patience in deep affliction?*

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (1 Job, 21.)

Shall we receive good at the hand of God, and shall we not receive evil? (2 Job, 10.)

16. *How does St. James refer to the example of Job and the prophets?*

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy. (5 Jas. 10, 11.)

17. *Does he further enforce the duty of patience*

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. (5 Jas. 7, 8.)

18. *Are we to exercise this duty, even when we are suffering for good conduct?*

If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps. (1. Pet. 2. 20, 21.)

19. *Is patience very beneficial and necessary?*

Ye have need of patience, that after ye have done the will of God, ye might receive the promise. (10 Heb. 36.)

It is good that a man should both hope and quietly wait for the salvation of the Lord. (3 Lam. 26.)

20. *Are we required to be followers of the saints now in bliss?*

Be not slothful, but followers of them who through faith and patience inherit the promises. (6 Heb. 12.)

21. *Are we to fulfil these duties in all our social relations, and at all times?*

Comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves, and to all men. (1. Thes. 5. 14, 15.)

22. *What promise encourages perseverance?*

Then shall we know, if we follow on to know the Lord. (6 Hos. 3.)

23. *How did Christ enforce this duty?*

No man having put his hand to the plough, and looking back, is fit for the kingdom of God. (9 Lk. 62.)

Continue ye in my love. (15 Jn. 9.)

24. *How does the Apostle refer to his determined perseverance?*

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus. (3 Phi. 13, 14.)

25. *How did the Apostle stimulate the Hebrews?*

Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God: for consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds. (12 Heb. 1, 2, 3.)

26. *What advice does St. Paul give to Timothy?*

Continue thou in the things which thou hast learned, and hast been assured of. (II. Tim. 3. 14.)

27. *Is the contemplation of Christ suited to promote steadfastness?*

Seeing then that we have a great High-Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. (4 Heb. 14.)

28. *Is God displeased with those who do not persevere?*

Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. (10 Heb. 38.)

29. *How does St. Peter exhort to perseverance and growth in grace?*

Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: To him be glory both now and ever. Amen. (11. Pet. 3. 17, 18.)

XIX. ANGER, STRIFE, HATRED, MALICE, AND REVENGE.—ENVY.

Commands against anger, strife, hatred, malice, and revenge—Evil effects of—Punishment of—Cautions against—Duty of governing the passions—Envy.

1. *How does the Psalmist caution against anger?*

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. (37 P. 8.)

2. *How does Solomon exhort against it?*

Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools. (7 Ec. 9.)

3. *How does St. Paul guard the Ephesians against evil passions?*

Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. (4 Eph. 31, 32. and 5 Eph. 1, 2.)

4. *What does St. Paul say on this subject to the Philippians?*

Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life. (2 Phil. 14 to 16.)

5. *How does St. James caution against wrath?*

Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. (1 Jas. 19, 20.)

6. *What evils does St. Peter say must be laid aside?*

All malice, and all guile, and hypocrisies, and envies, and all evil-speaking: as new-born babes, desire the sincere milk of the word, that ye may grow thereby. (1. Pet. 2. 1, 2.)

7. *Is that man a hypocrite, who professes to love God, and yet hates his brother?*

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he wh loveth God, love his brother also. (1. Jn. 4. 20, 21.)

8. *What is the sixth commandment?*

Thou shalt not kill. (20 Ex. 13.)

9. *How does St. John explain the extent of this command?*

Whosoever hateth his brother is a murderer. (1. Jn. 3. 15.)

10. *How does Solomon caution against the beginning of strife?*

The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with. (17 Pr. 14.)

11. *How is strife produced?*

A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife. (15 Pr. 18.)

Hatred stirreth up strifes; but love covereth all sins. (10 Pr. 12.)

12. *To what does Solomon compare the man who has no command over his passions?*

He that hath no rule over his own spirit is like a city that is broken down, and without walls. (25 Pr. 28.)

13. *Is he likely to be punished who needlessly meddles with strife?*

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. (26 Pr. 17.)

14. *What punishment did Christ denounce against anger?*

Whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say unto his brother, Raca,* shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. (5 Mt. 22.)

15. *Are our passions often regulated by our words?*

A soft answer turneth away wrath; but grievous words stir up anger. (15 Pr. 1.)

16. *When anger is justly excited, how must it be always governed?*

Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil. (4 Eph. 26, 27.)

* Thou empty worthless fellow.

17. *Is revenge wholly prohibited?*

If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. (12 Ro. 18 to 21.)

18. *Does love promote, and hatred destroy, the comforts of life?*

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. (15 Pr. 17.)

19. *Is meekness, wisdom; and passion, folly?*

He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly. (14 Prov. 29.)

20. *Is self-government better than power over others?*

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. (16 Pr. 32.)

21. *Should a mature understanding and a child-like disposition be joined together?*

Be not children in understanding: howbeit, in malice be ye children, but in understanding be men. (I. Cor. 14. 20.)

22. *Is envy one of the worst of passions?*

Wrath is cruel, and anger is outrageous; but who is able to stand before envy? (27 Pr. 4.)

23. *Is it generally connected with other evil passions?*

Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (I. Cor. 3. 3.)

Lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. (II. Cor. 12. 20.)

24. *What is the best preservative from envy?*

Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. (23 Prov. 17.)

25. *What knowledge had Pilate of the motives of Christ's enemies?*

He knew that the Chief Priests had delivered him for envy. (15 Mr. 10.)

26. *How does St. Paul caution us against envy?*

Let us not be desirous of vain glory, provoking one another, envying one another. (5 Gal. 26.)

27. *How does St. James censure envy and strife?*

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. (3 Jas. 13 to 18.)

28. *By what solemn consideration are we cautioned against the vile passion of envy?*

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. (5 Jas. 9.)

XX. LOVE OR CHARITY.—BENEVOLENCE OR DOING GOOD.—PITY.—SYMPATHY.—MERCY.—PEACE.

LOVE OR CHARITY. *Commands to—Characteristics of—Arguments by which enforced—Peculiar excellence of.*

BENEVOLENCE OR DOING GOOD. *The duty—Incitements to it—Advantages.*

PITY. *To be shewn to the distressed and friendless—God repays kindness done to them.*

SYMPATHY. *Duty of—To be fulfilled by self-denying actions.*

MERCY. *Christ blesses the merciful—They imitate God, honor him, and fulfil his requirement—This duty extends to animals.*

PEACE. *Duty and happiness of peace-makers.*

1. *What is our duty to our neighbours?*

Thou shalt not avenge nor bear any grudge against the children of thy people: but thou shalt love thy neighbour as thyself. I am the Lord. (19 Lev. 18. and 22 Mt. 39, &c.)

2. *Does love fulfil the law to our fellow-creatures?*

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.—Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. (13 Rom. 8, 10.)

By love serve one another; for all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself (5 Gal. 13, 14.)

3. *How does St. Peter enforce this duty?*

Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise, blessing. (1. Pet. 3. 8, 9.)

4. *How must our love be proved?*

See that ye love one another with a pure heart, fervently. (1. Pet. 1. 22.)

My little children, let us not love in word, neither in tongue; but in deed, and in truth. (1. Jn. 3. 18.)

Let love be without dissimulation.—Be kindly affectioned one to another, with brotherly love; in honor preferring one another. (12 Rom. 9, 10.)

5. *Must we abound in love?*

This I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence till the day of Christ. (1 Phi. 9, 10.)

The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. (1. Thess. 3. 12.)

6. *Does the character of God encourage love?*

God is love: and he that dwelleth in love, dwelleth in God, and God in him. (1. Jn. 4. 16.)

7. *In what endearing manner does Christ recommend love?*

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. (13 Jn. 34, 35.)

8. *How does St. Paul recommend love and other Christian graces to the Colossians?*

Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one

another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. (3 Col. 12 to 15.)

9. Does Christ command us to love our enemies?

Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you. (5 Mt. 44.)

10. How does St. James speak of the duty of love?

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. (2 Jas. 8.)

11. Must charity be always in exercise?

Let all your things be done with charity. (1. Cor. 16. 14.)

12. Will charity or love induce us to overlook what might otherwise offend us?

Above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. (1. Pet. 4. 8.)

13. What is that beautiful summary of Christian love which the Apostle gives to the Corinthians?

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.—And now abideth faith, hope, charity, these three; but the greatest of them is charity. Follow after charity. (1. Cor. 13. 4 to 8, 13. and 14 chap. 1 verse.)

14. What is that important general law which should govern every social relation?

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (7 Mt. 12.)

15. *What command did God give to the Jews as to the poor?*

If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need.—Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him.—For the poor shall never cease out of the land. (15 Deut. 7, 8, 10, 11.)

16. *What claim does God make on our property?*

Honor the Lord with thy substance, and with the first-fruits of thine increase. (3 Pr. 9.)

17. *Will God bless the benevolent?*

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. (11 Prov. 24, 25.)

18. *How does Christ exhort to good works?*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (5 Mt. 16.)

19. *What was Christ's employment on earth?*

Who went about doing good. (10 Acts 38.)

20. *Has Christ left the poor to receive our benevolence as his representatives?*

Ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. (14 Mr. 7.)

21. *What description does St. James give of pure religion?*

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (1 Jas. 27.)

22. *Can the love of God dwell in an uncharitable heart?*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 Jn. 3. 17.)

23. *Of what was Titus commanded to put his hearers in mind?*

To be ready to every good work; to speak evil of no man; to be no brawlers, but gentle, shewing all meekness unto all men. (3 Tit. 1, 2.)

24. *Are we required to stimulate each other to benevolence?*

Let us consider one another, to provoke unto love and to good works. (10 Heb. 24.)

25. *How did Christ contrast the poor widow's gift of two mites, with the large offerings of the rich?*

Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. (12 Mr. 43, 44.)

26. *When St. Paul had laboured with his own hands for his companions, as well as himself, how did he enforce this example on the Ephesians?*

I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (20 Ac. 35.)

27. *Is the grace of Christ the great incentive to benevolence?*

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. (11. Cor. 8. 9.)

28. *Should our liberality be unwearied?*

To do good and to communicate forget not; for with such sacrifices God is well pleased. (13 Heb. 16.)

Let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (6 Gal. 9, 10.)

29. *How will God bless the benevolent?*

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed sickness. (41 P. 1, 3.)

30. *How will Christ, when he sits on "the throne of his glory," acknowledge the kindness of the saints to his and their brethren?*

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (25 Mt. 40.)

31. *How should the afflicted be treated?*

To him that is afflicted pity should be shewed. (6 Job, 14.)

32. *What direction has God given as to the widow and fatherless?*

Ye shall not afflict any widow, or fatherless child. (22 Ex. 22.)

33. *Will God repay the bounty given to the poor?*

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. (19 Pr. 17.)

34. *Is sympathy a duty?*

Rejoice with them that do rejoice, and weep with them that weep. (12 Ro. 15.)

35. *Does Christ require us to deny ourselves in assisting others?*

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. (15 Rom. 1.)

Bear ye one another's burdens, and so fulfil the law of Christ. (6 Gal. 2.)

36. *What blessing did Christ pronounce on the merciful?*

Blessed are the merciful; for they shall obtain mercy. (5 Mt. 7.)

37. *What example of mercy does Christ command us to imitate?*

Be ye therefore merciful, as your Father also is merciful. (6 Lk. 36.)

38. *How does God consider our conduct to the poor as connected with Him?*

He that oppresseth the poor, reproacheth his Maker; but he that honoureth him hath mercy on the poor. (14 Pr. 31.)

39. *Is there sin in despising, and happiness in having mercy on, the poor?*

He that despiseth his neighbour, sinneth; but he that hath mercy on the poor, happy is he. (14 Pr. 21.)

40. *What are God's requirements?*

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. (6 Micah 8.)

41. *Does the care of God and our duty extend to the animal creation?*

It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? (I. Cor. 9. 9. and 25 Deut. 4.)

A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel. (12 Pr. 10.)

42. *Are we required to follow after peace?*

Follow after the things which make for peace. (14 Ro. 19.)
Seek peace, and ensue it. (I. Pet. 3. 11.)

43. *How did Christ bless the peacemakers?*

Blessed are the peacemakers; for they shall be called the children of God. (5 Mt. 9.)

44. *What blessing will attend those who possess the lovely dispositions thus recommended in God's holy word?*

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. (II. Cor. 13. 11.)

XXI. LOVE OF THE WORLD.— COVETOUSNESS.—CONTENT.

Love of the world—Ruinous to the soul—Love it not, live separately from it—God will punish lovers of the world—Vanity of the world—Commands against covetousness.—Advantages of content.

1. *Is the love of the world ruinous to the soul?*

What is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul? (16 Mt. 26.)

2. *Do large possessions always promote happiness?*

The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep. (5 Ec. 12.)

3. *What cautions do the Scriptures give?*

If riches increase, set not your heart upon them. (62 P. 10.)
Set your affections on things above, not on things on the earth. (3 Col. 2.)

4. *Can we serve two such opposite masters, as the world and God together?*

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. (6 Mt. 24.)

5. *How far is godliness profitable to us?*

Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. (1 Tim. 4. 8.)

6. *What duty was Titus commanded to impress on the young?*

Teach the young women to be sober—Young men likewise exhort to be sober-minded. (2 Tit. 4, 6.)

7. *What does the grace of God teach?*

The grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (2 Tit. 11 to 14.)

8. *What does St. John say, as to the love of the world?*

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. (1 Jn. 2. 15.)

9. *Does God require us to differ from the world?*

Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. (12 Ro. 2.)

10. *Did the apostle glory in being crucified unto the world?*

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (6 Gal. 14.)

11. *Is the friendship of the world totally incompatible with the love of God?*

Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. (4 Jas. 4.)

12. *How did Solomon sum up the total of all mere worldly pleasures?*

Vanity of vanities, all is vanity. (1 Ec. 2.)

All is vanity and vexation of spirit. (2 Ec. 17.)

13. *What exhortation does Solomon give on this subject?*

Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. (23 Pr. 4, 5.)

14. *How are we required to use worldly enjoyments?*

Use this world as not abusing it; for the fashion of this world passeth away. (I. Cor. 7. 31.)

15. *What charge was Timothy required to give the rich?*

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate. (I. Tim. 6. 17, 18.)

16. *What is the tenth commandment?*

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (20 Ex. 17.)

17. *How does the Psalmist pray against covetousness?*

Incline my heart unto thy testimonies, and not to covetousness. (119 P. 36.)

18. *How does Christ caution against covetousness?*

Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. (12 Lk. 15.)

19. *What is this disposition called?*

Covetousness, which is idolatry. (3 Col. 5.)

20. *How does the apostle exhort the Hebrews against this sin?*

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. (13 Heb. 5.)

21. *Are piety and contentment preferable to large possessions?*

Better is little with the fear of the Lord, than great treasure and trouble therewith. (15 Pr. 16.)

Better is an handful with quietness, than both the hands full with travail and vexation of spirit. (4 Ec. 6.)

22. *What was Agur's earnest desire and prayer?*

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. (30 Pr. 8, 9.)

23. *How does Christ exhort us to avoid worldly anxiety, and seek spiritual blessings?*

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?—for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (6 Mt. 31 to 34.)

24. *Should God's care of the birds lead us to depend on him?*

The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls? (12 Lk. 23, 24.)

25. *What does the apostle Paul say to Timothy on this subject?*

Godliness with contentment is great gain: for we brought nothing into this world, and it is certain we can carry nothing out: and having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil. (1. Tim. 6. 6 to 10.)

26. *How did St. Paul learn content?*

I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. (4 Phi. 11 to 13.)

27. *How does he exhort others to moderation?*

Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. (4 Phi. 5, 6, 7.)

XXII. HONESTY AND DISHONESTY. JUSTICE AND INJUSTICE.

*Commands against dishonesty and injustice in general—
As to Weights and Measures—Evils and punishment of
—Duty of honesty.*

1. *What is the eighth commandment?*

Thou shalt not steal. (20 Ex. 15.)

2. *Is all fraud strictly forbidden?*

Ye shall not steal, neither deal falsely, neither lie one to another. Thou shalt not defraud thy neighbour, neither rob him. (19 Lev. 11, 13.)

3. *What command is given to him who has been dishonest?*

Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. (4 Eph. 28.)

4. What command is given as to weights and measures ?

Ye shall do no unrighteousness in judgment, in meteyard,* in weight, or in measure. Just balances, just weight, a just ephah,† and a just hin,‡ shall ye have. (19 Lev. 35, 36.)

5. Is keeping as well as using unjust weights and measures forbidden ?

Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small ; but thou shalt have a perfect and just weight ; a perfect and just measure shalt thou have.—For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God. (25 Deu. 13 to 16.)

6. Does God notice our conduct in this respect ?

A false balance is abomination to the Lord ; but a just weight is his delight. (11 Pr. 1.)

7. What is the character of him who robs his parents ?

Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer. (28 Pr. 24.)

8. Will the unrighteous be excluded from the kingdom of God ?

Ye do wrong, and defraud, and that your brethren. Know ye not, that the unrighteous shall not inherit the kingdom of God ? Be not deceived. (1 Cor. 6. 8, 9.)

9. Will God punish those who secretly defraud others ?

That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such. (1 Thes. 4. 6.)

10. How did the Psalmist pray to be kept from dishonesty ?

Let integrity and uprightness preserve me. (25 P. 21.)

* A yard or stick, by which any thing is measured.

† About seven gallons and two quarts, and about half a pint, wine-measure.

‡ About one gallon and two pints.

11. *Are the just blessed by God?*

Blessings are upon the head of the just.—The memory of the just is blessed.—He that walketh uprightly walketh surely. (10 Pr. 6, 7, 9.)

The way of the just is uprightness: thou, Most Upright, dost weigh the path of the just. (26 Is. 7.)

12 *Will justice and liberality be recompensed?*

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again. (6 Lk. 38.)

13. *Do petty pilferings and frauds shew an unjust and dishonest character?*

He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. (16 Lk. 10.)

14. *How must we gain our living?*

Provide things honest in the sight of all men. (12 Ro. 17.)

Providing for honest things, not only in the sight of the Lord, but also in the sight of men. (II. Cor. 8. 21.)

15. *How did the apostle assert the integrity of himself and his friend?*

We have a good conscience in all things, willing to live honestly. (13 Heb. 18.)

16. *Is the upright conduct of Christians calculated to glorify God, and recommend religion?*

Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. (I. Pet. 2. 12.)

XXIII. DILIGENCE AND IDLENESS.

Duty of diligence—Its advantages—Commands against laziness—Its evils and punishment.

1. *What punishment in this life did God inflict on man after he had sinned?*

Cursed is the ground for thy sake : in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground. (3 Gen. 17, 18, 19.)

2. *Is diligence commanded?*

Be thou diligent to know the state of thy flocks, and look well to thy herds. (27 Pr. 23.)

3. *How are we required to fulfil the labours of our stations in life?*

That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you : that ye may walk honestly toward them that are without, and that ye may have lack of nothing. (I. Thes. 4. 11, 12.)

4. *Did St. Paul exhibit an example of industry?*

Neither did we eat any man's bread for nought ; but wrought with labour and travail night and day, that we might not be chargeable to any of you ; not because we have not power, but to make ourselves an ensample unto you to follow us. (II. Thes. 3. 8, 9.)

5. *Does diligence promote success?*

The hand of the diligent maketh rich. (10 Pr. 4.)

6. *Does industry promote advancement in life?*

Seest thou a man diligent in his business ? he shall stand before kings ; he shall not stand before mean men. (22 Pr. 29.)

7. How is the industry of the "virtuous woman," whose "price is far above rubies," described?

She seeketh wool and flax, and worketh willingly with her hands.—She layeth her hands to the spindle, and her hands hold the distaff.—She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. (31 Pr. 13, 19, 27, 28.)

8. To what insect does Solomon send the sluggard, to learn foresight and industry?

Go to the ant, thou sluggard; consider her ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. (6 Pr. 6, 7, 8.)

9. Is the love of sleep opposed to diligence?

Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread. (20 Pr. 13.)

10. How does St. Paul exhort against idleness?

Not slothful in business, fervent in spirit, serving the Lord. (12 Ro. 11.)

11. What did the apostle command as to idle busy-bodies?

If any would not work, neither should he eat. We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them which are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread: but ye, brethren, be not weary in well-doing. (II. Thes. 3, 10. to 13.)

12. How does Solomon expose the evils of sloth?

The way of the slothful man is as an hedge of thorns. (15 Pr. 19.)

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger. (19 Pr. 15.)

13. Does sloth lead to want, and diligence to prosperity?

The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat. (13 Pr. 4.)

14. *To whom is the slothful compared?*

He also that is slothful in his work is brother to him that is a great waster. (18 Pr. 9.)

15. *How does the house of the indolent appear?*

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. (10 Ec. 18.)

16. *Does the property of the slothful go to waste?*

I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth; and thy want as an armed man. (24 Pr. 30 to 34.)

17. *How does the apostle describe the characters of idle women?*

They learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. (1. Tim. 5. 13.)

18. *What will be the punishment of that "wicked and slothful servant," who does not improve the talents God has given him?*

Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. (25 Mt. 30.)

XXIV. SLANDER.—TALE-BEARING.— SCORNING. — MOCKING. — FILTHY SPEAKING.

*A few texts under each of these heads, describing the evil
and punishment of these sins.*

1. *Does the slanderer deserve punishment?*

Whoso privily slandereth his neighbour, him will I cut off.
(101 P. 5.)

2. *What is his character?*

He that uttereth a slander is a fool. (10 Pr. 18.)

3. *Does the good man avoid this sin?*

He that backbiteth not with his tongue, nor doeth evil to
his neighbour, nor taketh up a reproach against his neigh-
bour. (15 P. 3.)

4. *What caution does St. James give against slander?*

Speak not evil one of another, brethren. (4 Jas. 11.)

5. *Is tale-bearing forbidden?*

Thou shalt not go up and down as a tale-bearer among thy
people. (19 Lev. 16.)

6. *What evils does it produce?*

A froward man soweth strife; and a whisperer separateth
chief friends. (16 Pr. 28.)

Where no wood is, there the fire goeth out; so where there
is no tale-bearer, the strife ceaseth. (26 Pr. 20.)

7. *Is a tale-bearer unworthy of any confidence?*

He that goeth about as a tale-bearer, revealeth secrets;
therefore meddle not with him that flattereth with his lips.
(20 Pr. 19.)

8. *Is the scorner disliked ?*

The scorner is an abomination to men. (24 Pr. 9.)

9. *How does God treat him ?*

Surely he scorneth the scorner, but he giveth grace unto the lowly. (3 Pr. 34.)

10. *How were those children punished who mocked the prophet Elisha ?*

As he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; Go up, thou bald head: and he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she-bears out of the wood, and tare forty and two children of them. (II. K. 2. 23, 24.)

11. *Is mocking a reflection against our Creator ?*

Whoso mocketh the poor, reproacheth his Maker. (17 Pr. 5.)

12. *Is all corrupt communication prohibited ?*

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. (4 Eph. 29.)

13. *What should our speech be employed in ?*

Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. (5 Eph. 4.)

XXV. TRUTH AND DECEIT.— HYPOCRISY.

Commands against lying, and exhortations to truth—God requires truth, punishes liars—Advantages of truth.—Evils of lying—The operation of deceit—Hypocrites—How they act—Their detection and punishment.

1. *What is the ninth commandment?*

Thou shalt not bear false witness against thy neighbour.
(20 Ex. 16.)

2. *Are false reports also forbidden?*

Thou shalt not raise a false report. (23 Ex. 1.)

3. *How does the Psalmist caution against deceit?*

Keep thy tongue from evil, and thy lips from speaking guile. (34 P. 13.)

4. *How does Zechariah enforce the importance of truth?*

Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates. (8 Zech. 16.)

5. *How does the Apostle write to the Ephesians on this subject?*

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness; whereby they lie in wait to deceive: but, speaking the truth in love, may grow up into Him in all things, which is the head, even Christ.—Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. (4 Eph. 14, 15, 25.)

6. *What does God require?*

Thou desirest truth in the inward parts. (51 P. 6.)

7. *Does God abhor lying?*

Lying lips are abomination to the Lord; but they that deal truly are his delight. (12 Pr. 22.)

8. *Did the Psalmist hate the sin of lying?*

I hate and abhor lying; but thy law do I love. (119 P. 163.)
Remove from me the way of lying.—I have chosen the way of truth. (119 P. 29, 30.)

9. *Will the deceitful escape punishment?*

A false witness shall not be unpunished; and he that speaketh lies shall not escape. (19 Pr. 5.)

10. *Are the deceitful cursed by God?*

Cursed be he that doeth the work of the Lord deceitfully. (48 Jer. 10.)

11. *Will they be punished with everlasting misery?*

All liars shall have their part in the lake which burneth with fire and brimstone. (21 Rev. 8.)

Whosoever loveth and maketh a lie. (22 Rev. 15.)

12. *Are the advantages of truth permanent, and those of deceit momentary?*

The lip of truth shall be established for ever; but a lying tongue is but for a moment. (12 Pr. 19.)

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel. (20 Pr. 17.)

13. *Are deceivers their own greatest enemies?*

They that observe lying vanities forsake their own mercy. (2 Jonah, 8.)

14. *Are temporal blessings connected with truth?*

He that will have life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. (1. Pet. 3. 10, & 34 P. 12.)

15. How does the Psalmist describe the characters of the deceitful?

They delight in lies; they bless with their mouth, but they curse inwardly. (62 P. 4.)

16. Is deceit often practised in buying?

It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth. (20 Pr. 14.)

17. What is money obtained by fraud?

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. (21 Pr. 6.)

18. How does Jeremiah describe the deceitful character?

They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth.—They will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies.—Thine habitation is in the midst of deceit.—Their tongue is as an arrow shot out: it speaketh deceit. (9 Jer. 3, 5, 6, 8.)

19. Is Satan deceitful?

When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. (8 Jn. 44.)

20. What is the language of the hypocrite?

Stand by thyself, come not near to me; for I am holier than thou. (65 Is. 5.)

21. How does God describe the hypocrisy of the Israelites to Ezekiel?

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. (33 Ez. 31, 32.)

22. How does St. Paul describe the hypocrite?

Having a form of godliness, but denying the power thereof. (11. Tim. 3. 5.)

23. *Is the hope of hypocrites vain, and their punishment certain?*

The joy of the hypocrite is but for a moment. (20 Job, 5.)
 What is the hope of the hypocrite, though he hath gained,
 when God taketh away his soul? (27 Job, 8.)
 The hypocrites in heart heap up wrath. (36 Job, 13.)

24. *How did Christ expose the hypocrisy of the Scribes and Pharisees?*

Wo unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (23 Mt. 27, 28.)

25. *How does Christ show the insufficiency of a mere profession?*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (7 Mt. 21.)

26. *With whom will other unconverted sinners have their portion?*

With hypocrites: there shall be weeping and gnashing of teeth. (24 Mt. 51.)

XXVI. TAKING GOD'S NAME IN VAIN. —BLASPHEMY. — CURSING AND SWEARING.

Commands against—Punishment of—Extent of command.

1. *What is the third commandment?*

Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain. (20 Ex. 7.)

2. *What punishment did God denounce against blasphemy?*

Whosoever curseth his God shall bear his sin : and he that blasphemeth the name of the Lord, he shall surely be put to death. (24 Lev. 15, 16.)

3. *Is the name of God holy?*

Holy and reverend is his name. (111 P. 9.)

4. *Is the name of Christ to be always revered?*

God also hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (2 Phil. 9, 10, 11.)

5. *How is blasphemy against the Holy Spirit forbidden?*

All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme : but he that

shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because, they said, He hath an unclean spirit. (3 Mr. 28, 29, 30.)

6. Does Christ forbid swearing?

Swear not at all. (5 Mt. 34.)

7. How does St. James caution against this sin?

Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation. (5 Jas. 12.)

(See also 5 Mt. 34 to 37.)

8. Is this sin a national evil?

Because of swearing the land mourneth. (23 Jer. 10.)

9. Are we forbidden to curse?

Bless them which persecute you: bless, and curse not. (12 Ro. 14.)

10. How does St. Paul describe the awful character of sinners who thus abuse their tongues?

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. (3 Ro. 13, 14.)

(See also 10th P.)

XXVII. GENERAL TEXTS CONCERNING THE TONGUE.

Cautions in the use of the tongue—We are accountable to God for its right use—Evils from the tongue.

1. *How should our speech be regulated?*

Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. (4 Col. 6.)

2. *Does the regulation of the tongue often preserve from troubles?*

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles. (21 Pr. 23.)

3. *What was the Psalmist's resolution?*

I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle. (39 Ps. 1.)

4. *Does God know every word we utter?*

There is not a word in my tongue, but lo, O Lord, thou knowest it altogether. (139 P. 4.)

5. *Will God punish those who abuse their tongues?*

They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongue will we prevail; our lips are our own: who is lord over us? (12 P. 2, 3, 4.)

6. *Whence do our words flow; and what account shall we have to render of them?*

Out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth

good things; and an evil man, out of the evil treasure, bringeth forth evil things: but I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. (12 Mt. 34, 35, 36.)

7. *Do many evils arise from a talkative disposition?*

In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. The tongue of the just is as choice silver. (10 Pr. 19, 20.)

Surely the serpent will bite without enchantment; and a babblers is no better. (10 Ec. 11.)

8. *What are the evils of the tongue?*

The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. (3 Jas. 5, 6.)

9. *Is it often employed for very opposite and inconsistent purposes?*

The tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? (3 Jas. 8 to 11.)

10. *Is great care of the tongue necessary when employed in the worship of God?*

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. (5 Ec. 2.)

11. *Is the government of the tongue a test of our sincerity?*

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. (1 Jas. 26)

12. *Should we pray for God's assistance against the sins of the tongue?*

Set a watch, O Lord, before my mouth; keep the door of my lips. (141 P. 3.)

13. *Are we required to avoid all the sins connected with the tongue?*

Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him. (3 Col. 8, 9, 10.)

XXVIII. PURITY—SANCTIFICATION —IMPURITY.

*Purity commended—Impurity forbidden—Blessings of the former, punishment of the latter—Reasons for holiness,
—The means and end of sanctification.*

1. *Are we by nature unholy?*

We are all as an unclean thing, and all our righteousnesses are as filthy rags. (64 Is. 6.)

2. *What is the seventh commandment?*

Thou shalt not commit adultery. (20 Ex. 14.)

3. *How did Christ explain the extent of this command?*

Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. (5 Mt. 28.)

4. *What was the inscription which God ordered to be placed on Aaron's mitre?*

HOLINESS TO THE LORD. (28 Ex. 36.)

5. *Must the heart be sanctified?*

Sanctify the Lord God in your hearts. (I. Pet. 3. 15.)

6. *Must every appearance of evil be avoided?*

Abstain from all appearance of evil: and the very God of peace sanctify you wholly. (I. Thes. 5. 22, 23.)

7. *Is holiness necessary for happiness and heaven?*

Follow peace with all men, and holiness, without which no man shall see the Lord. (12 Heb. 14.)

8. *What blessing did Christ pronounce on the pure?*

Blessed are the pure in heart; for they shall see God. (5 Mt. 8.)

9. *What fruit does the true Christian bring forth?*

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. (6 Ro. 22.)

10. *Will God punish the impure?*

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I. Cor. 3. 16, 17.)

11. *What do those, who were once "enemies" to God "by wicked works," become when they are reconciled by Christ?*

Holy, and unblameable, and unproveable, in his sight. (I. Col. 22.)

12. *By what argument does St. Paul exhort the Romans to holiness?*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (12 Ro. 1.)

13. *What effect should the gracious promises of God produce?*

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (II. Cor. 7. 1.)

14. *Is the perfect holiness of God one of the most powerful recommendations of purity?*

As he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy. (1. Pet. 1. 15, 16.)

15. *What is the will of God concerning us?*

This is the will of God, even your sanctification; that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor. (1. Thes. 4. 3, 4.)

16. *Why did Christ suffer?*

That he might sanctify the people with his own blood. (19 Heb. 12.)

17. *What did Christ pray for his disciples?*

Sanctify them through thy truth: thy word is truth. (17 Jn. 17.)

18. *Is the aid of the Holy Spirit necessary?*

And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. (15 Ac. 8, 9.)

19. *Is the death and resurrection of Christ a powerful motive to holiness?*

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body; that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. (6 Ro. 11, 12, 13.)

20. *Is the union of saints with Christ productive of holiness?*

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. (1 Eph. 4.)

21. *Should the price, which Christ has paid for our ransom, lead us to resign ourselves to him?*

Ye are not your own; for ye are bought with a price: therefore glorify God in your body and your spirit, which are God's. (I. Cor. 6. 19, 20.)

XXIX. COMPANY.

Withdraw from bad company, associate with good—Evil of the former—Benefit of the latter.

1. *Are we required to guard against forming evil connections?*

Enter not into the path of the wicked, and go not into the way of evil men; avoid it, pass not by it, turn from it, and pass away. (4 Pr. 14, 15.)

2. *Does God warn us against following a multitude in sin?*

Thou shalt not follow a multitude to do evil. (23 Ex. 2.)

3. *What companions did the Psalmist seek, and whom did he avoid?*

I am a companion of all them that fear thee, and of them that keep thy precepts. (119 P. 63.)

I have not sat with vain persons, neither will I go in with dissemblers; I have hated the congregation of evil-doers, and will not sit with the wicked. (26 P. 4, 5.)

4. *Where was Christ found in early youth?*

In the temple, sitting in the midst of the doctors, both hearing them and asking them questions. (2 Lk. 46.)

5. *When exposed to the enticements of evil company, how should we act?*

My son, if sinners entice thee, consent thou not. (1 Pr. 10.)

6. *How are Christians warned against injurious connexions?*

Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? (II. Cor. 6. 14.)

7. *Does God command us to separate ourselves from sinners?*

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (II. Cor. 6. 17, 18.)

8. *Did St. Paul command the Ephesians against evil associations?*

Have no fellowship with the unfruitful works of darkness, but rather reprove them. (5 Eph. 11.)

9. *What command was given to the Thessalonian church?*

That ye withdraw yourselves from every brother that walketh disorderly. (II. Thes. 3. 6.)

10. *Is he blessed who shuns evil company?*

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. (1 P. 1.)

11. *What advantages arise from good, and what evils from bad, companions?*

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. (13 Pr. 20.)

12. *What temporal evils flow from bad company?*

A companion of riotous men shameth his father.—He that followeth after vain persons shall have poverty enough. (28 Pr. 7, 19.)

13. *Is bad company necessarily corrupting?*

Be not deceived: evil communications corrupt good manners. (I. Cor. 15. 33.)

XXX. SELF-DENIAL.

A Christian duty—Motives to—Danger of sensual pleasures—Exhortations against.

1. Does Christ require us to deny ourselves?

If any man will come after me, let him deny himself, and take up his cross daily, and follow me. (9 Lk. 23.)

2. What difference is there between the carnally-minded and the spiritually-minded?

They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit: for to be carnally-minded is death; but to be spiritually-minded is life and peace. (8 Ro. 5, 6.)

3. By what urgent motives are we exhorted to avoid sensual pleasures?

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. (13 Rom. 12, 13, 14.)

4. How did St. Paul keep under his body?

I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway. (1. Cor. 9. 27.)

5. How does St. Paul describe the selfish and sensual characters of those who should appear in the last times?

Lovers of their own selves:—lovers of pleasures more than lovers of God. (11. Tim. 3. 2, 4.)

6. How does St. Peter exhort against fleshly lusts?

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. (1. Pet. 2. 11.)

XXXI. SELF-EXAMINATION AND WATCHFULNESS.

Self-deception—Duty of self-examination and watchfulness—Motives to these duties.

1. *Are we prone to self-deception?*

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter, the heart is sorrowful; and the end of that mirth is heaviness. (14 Pr. 12, 13.)

2. *How should the heart be kept?*

Keep thy heart with all diligence; for out of it are the issues of life. (4 Pr. 23.)

3. *How does God enforce serious thoughtfulness?*

Thus saith the Lord of Hosts, Consider your ways. (1 Hag. 5.)

4. *Are Christians required to examine themselves?*

Examine yourselves whetherye be in the faith: prove your own selves. (II. Cor. 13.5.)

5. *Does Christ command us to watch?*

Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (25 Mt. 13.)

6. *How does the Apostle enforce this duty?*

Watch ye, stand fast in the faith, quit you like men, be strong. (I. Cor. 16. 13.)

7. *Should the consideration of Satan's efforts for our destruction lead us to watchfulness?*

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. (I. Pet. 5. 8, 9.)

XXXII. DUTIES OF CHILDREN TO PARENTS.

Commands to honor and obey Parents—Punishment of disobedience—Exhortations to the duty.

1. *What is the fifth Commandment?*

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. (20 Ex. 12.)

2. *Is he cursed who slights his parents?*

Cursed be he that setteth light by his father, or his mother. (27 Deu. 16.)

3. *What punishment was denounced against him who cursed his parents?*

He that curseth his father, or his mother, shall surely be put to death. (21 Ex. 17.)

4. *What punishment did God appoint for a "stubborn and rebellious son?"*

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die. (21 Deu. 18 to 21.)

5. *How are children to regard the instruction of their parents?*

My son, hear the instruction of thy father, and forsake not the law of thy mother. (1 Pr. 8.)

6. Does the conduct of children affect the happiness of their parents?

A wise son maketh a glad father, but a foolish son is the heaviness of his mother. (10 Pr. 1.)

7. Did Christ display an example of obedience to his mother and Joseph?

He went down with them, and came to Nazareth, and was subject unto them. (2 Lk. 51.)

8. When Christ was dying on the cross, how did he manifest his tender care for his mother?

When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son? Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. (19 Jn. 26, 27.)

9. Does Christ claim more from us than even our parents?

He that loveth father or mother more than me is not worthy of me. (10 Mt. 37.)

10. How does St. Paul command obedience to parents?

Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother; which is the first commandment, with promise; that it may be well with thee, and thou mayest live long on the earth. (6 Eph. 1, 2, 3.)

11. Does God approve of obedient children?

Children, obey your parents in all things; for this is well-pleasing unto the Lord. (3 Col. 20.)

XXXIII. DUTIES TO BROTHERS, FRIENDS, AND NEIGHBOURS.

Commands to—Love, to, a test of character—Manner of performing this duty—Advantages of.

1. Are we forbidden to hate our brethren?

Thou shalt not hate thy brother in thine heart. (19 Lev. 17.)

2. In our dealings are we required to guard against oppressing each other?

If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. (25 Lev. 14.)

3. What is our duty to a brother in distress?

If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him. (25 Lev. 35.)

4. What command did God give by Zechariah?

Execute true judgment, and shew mercy and compassions every man to his brother.—Let none of you imagine evil against his brother in your heart. (7 Zech. 9, 10.)

5. Will God punish those who are unforgiving to their brethren?

And his Lord was wroth, and delivered him to the tormentors.—So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (18 Mt. 34, 35.)

6. How does the Apostle enjoin brotherly love?

As touching brotherly love, ye have no need that I write unto you; for ye yourselves are taught of God to love one another. (1. Thes. 4. 9.)

Let brotherly love continue. (13 Heb. 1.)

7. How did Cain wickedly express himself as to his brother?

Am I my brother's keeper? (4 Gen. 9.)

8. Are we warned against imitating Cain's awful example?

Whosoever doeth not righteousness is not of God; neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another: not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own deeds were evil, and his brother's righteous. (1. Jn. 3. 10, 11, 12.)

9. What is the awful state of him who hates his brother?

He that saith he is in the light, and hateth his brother, is in darkness.—He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. (1. Jn. 2. 9, 11.)

10. *Does love to our Christian brethren afford a test of our own characters?*

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. (1 Jn. 3. 14.)

11. *How must friendship be manifested?*

A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother. (18 Pr. 24.)

12. *What benefits arise from friendship?*

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. (27 Pr. 17.)

13. *Is real Christian kindness manifested in the conduct as well as in the profession?*

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? (2 Jas. 15, 16.)

14. *Does true friendship continue in adversity?*

A friend loveth at all times, and a brother is born for adversity. (17 Pr. 17.)

15. *How does the Psalmist praise brotherly love?*

Behold, how good and how pleasant it is for brethren to dwell together in unity! (133 P. 1.)

XXXIV. DUTY TO THE KING, TO MASTERS, AND TO ALL THAT ARE IN AUTHORITY.

Commands to—Reasons of—Manner of performing.

1. *Are we all commanded to be subject to the higher powers?*

Let every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God.—Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. (13 Ro. 1, 7.)

2. *Is submission to the king and our governors a duty?*

Submit yourselves to every ordinance of man, for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. (I. Pet. 2. 13, 14.)

3. *What comprehensive exhortation does St. Peter give?*

Honor all men. Love the brotherhood. Fear God. Honor the king. (I. Pet. 2. 17.)

4. *Are we told to avoid those who are given to change?*

My son, fear thou the Lord and the king; and meddle not with them that are given to change. (24 Pr. 21.)

5. *Is obedience required of servants?*

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service as men-pleasers; but, as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men. (6 Eph. 5, 6, 7. See also 3 Col. 22, 23, 24.)

6. *Are masters to be greatly honored?*

Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed: and they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. (I. Tim. 6. 1, 2.)

7. *Are fidelity and meekness enjoined on servants?*

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining; but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. (2 Tit. 9, 10.)

8. *Are servants required to obey even "froward" masters?*

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward: for this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. (I. Pet. 2. 18, 19.)

XXXV. LIFE—ITS UNCERTAIN AND FADING NATURE: IMPROVEMENT OF PRESENT TIME.

Scripture estimate of Life—*The fading nature of Life, and the flight of Time, illustrated from NATURE by the Wind, Clouds, Vapour, Smoke, Shadows, Dust, Flood, Grass, Flowers, Leaf, Eagle, Moth*:—*from ARTIFICIAL OBJECTS, by the Weaver's Shuttle, a Post, Swift Ships, a Foundation in the Dust, a Measure, a Hand-breadth*:—*from MAN'S EMPLOYMENTS, by a Watch in the Night, a Sleep, a Tale, the Days of an Hireling, a Pilgrimage, a Sojourning, Art of Numbering*.—*Exhortations as to our fading Lives*.—*Danger of Delay*.—*End of Time*.

1. "What is your life?" (4 Jas. 14.)

It is even a vapour, that appeareth for a little time, and then vanisheth away. (4 Jas. 14.)

2. How did Jacob speak of his life to Pharoah?

The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have the days of the years of my life been. (47 Gn. 9.)

3. How does Moses contrast the eternity of God with man's fading life?

Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up: in the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. (90 P. 3 to 6.)

4. Does Moses compare our years to a tale?

We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. (90 P. 9, 10.)

5. *When viewing the shortness of life, what prayer did Moses offer?*

So teach us to number our days, that we may apply our hearts unto wisdom. (90 P. 12.)

6. *How does Job speak of the frailty of life?*

Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?—My days are swifter than a weaver's shuttle.—O remember that my life is wind.—As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. (7 Job, 1, 6, 7, 9.)

7. *How does Job refer to the flight of time?*

My days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships; as the eagle that hasteth to the prey. (5 Job, 25, 26.)

8. *Does Job compare man to a flower and a shadow?*

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. (14 Job, 1.)

9. *How does Eliphaz speak of men?*

Them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth. (4 Job, 19.)

10. *What does Bildad say?*

We are but of yesterday, and know nothing, because our days upon earth are a shadow. (8 Job, 9.)

11. *How does the Psalmist describe the effects of God's chastisements on man?*

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. (39 P. 11.)

12. *Does he pray to be made sensible of his own frailty?*

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee: verily, every man at his best state is altogether vanity. (39 P. 4, 5.)

13. *By what comparisons does the Psalmist teach the shortness and uncertainty of life?*

For he knoweth our frame: he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. (103 P. 14, 15, 16.)

14. *Does the Psalmist compare life to the wind?*

He remembered that they were but flesh: a wind that passeth away, and cometh not again. (78 P. 39.)

15. *What further comparisons does the Psalmist make?*

My days are consumed like smoke. (102 P. 3.)

My days are like a shadow that declineth; and I am withered like grass. (102 P. 11.)

Lord, what is man, that thou takest knowledge of him! or the son of man, that thou takest account of him! Man is like to vanity: his days are as a shadow that passeth away. (144 P. 3, 4.)

16. *How does Isaiah speak of the Israelites?*

Whose glorious beauty is a fading flower. (28 Isa. 1.)

17. *What does Isaiah say of all flesh?*

All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (40 Is. 6, 7, 8.)

18. *How does Isaiah describe our fading nature?*

We all do fade as a leaf. (64 Is. 6.)

19. *How does St. Peter direct us to pass our fading lives?*

Pass the time of your sojourning here in fear. (1. Pet. 1. 17.)

20. *How does Solomon caution us?*

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. (27 Pr. 1.)

21. *Is frail man unworthy of our trust?*

Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? (2 Is. 22.)

22. Does God hold the breath of all creatures in his hands?

In whose hand is the soul of every living thing, and the breath of all mankind. (12 Job, 10.)

The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. (5 Dan. 23.)

23. How did Felix, when he trembled, put off serious thoughts?

Go thy way for this time; when I have a convenient season I will call for thee. (24 Ac. 25.)

24. For what reason does the Apostle caution us against the abuse of even lawful pursuits?

The time is short. (1. Cor. 7. 29.)

25. Is the present time of the utmost importance to such frail creatures as we are?

Behold, now is the accepted time: behold, now is the day of salvation. (II. Cor. 6. 2.)

To day, if ye will hear his voice, harden not your hearts. (3 Heb. 7, 8.)

26. What caution does the Apostle give to the Ephesians?

Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. (5 Eph. 15, 16.)

27. Will the day of the Lord take careless sinners by surprise?

The day of the Lord so cometh as a thief in the night: for when they shall say, Peace and safety, then sudden destruction cometh upon them. (I. Thes. 5. 2, 3.)

28. Has God decreed the termination of time?

And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things which are therein, that there should be time no longer. (10 Rev. 5, 8.)

XXXVI. DEATH AND THE GRAVE.

*Entrance of death—Circumstances attending—Certainty of
—Preparation for—Christian's hopes in death—Christ's
dominion over death.*

1. *How did God pass the sentence of death on man when he sinned?*

Dust thou art, and unto dust shalt thou return. (3 Gn. 19.)

2. *Does sin deserve death?*

The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord. (6 Ro. 23.)

3. *Are the circumstances of death various?*

One dieth in his full strength, being wholly at ease and quiet.—Another dieth in the bitterness of his soul.—They shall lie down alike in the dust, and the worms shall cover them. (21 Job, 23, 25, 26.)

4. *Does death often come unexpectedly?*

Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. (24 Matt. 42 to 44.)

5. *Does the grave await us all?*

Yet shall he be brought to the grave, and shall remain in the tomb. The clods of the valley shall be sweet unto him. (21 Job, 32, 33.)

The worm shall feed sweetly on him. (24 Job, 20.)

6. *Is death certain?*

We must needs die, and are as water spilt on the ground which cannot be gathered up again. (II. Sam. 14. 14.)

7. *How did David express the nearness of death?*

There is but a step between me and death. (I. Sam. 20. 3.)

8. How did Job declare the certainty of death?

Behold he taketh away, who can hinder him? Who will say unto him, What doest thou? (9 Job, 12.)

I know that thou wilt bring me to death, and to the house appointed for all living. (30 Job, 23.)

9. Will death be universal?

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? (89 P. 48.)

The living know that they shall die. (9 Ec. 5.)

10. How did Job express his hope?

All the days of my appointed time will I wait till my change come. (14 Job, 14.)

11. How did the Psalmist rejoice?

This God is our God for ever and ever; he will be our guide even unto death. (48 P. 14.)

God will redeem my soul from the power of the grave; for he shall receive me. (49 P. 15.)

12. What death did wicked Balaam desire?

Let me die the death of the righteous, and let my last end be like his. (23 Numb. 10.)

13. How did Job in the season of his distress allude to death?

There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together: they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master. (3 Job, 17, 18, 19.)

14. How did the Psalmist express his confidence in God?

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod, and thy staff, they comfort me. (23 P. 4.)

15. What is the end of the good man?

Mark the perfect man, and behold the upright; for the end of that man is peace. (37 P. 37.)

16. *How did the Psalmist exult in God when his strength declined?*

Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. (73 P. 24 to 26.)

17. *What is the difference between the death of the wicked and the righteous?*

The wicked is driven away in his wickedness; but the righteous hath hope in his death. (14 Pr. 32.)

18. *Has God promised to ransom his people from death?*

I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. (13 Hosea 14.)

19. *What is the last enemy?*

The last enemy that shall be destroyed is death. (I. Cor. 15. 26.)

20. *How did the Apostle Paul triumph over death?*

We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—That mortality might be swallowed up of life.—Whilst we are at home in the body, we are absent from the Lord.—We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. (II. Cor. 5. 1, 4, 6, 8.)

21. *Does God bless his saints in their death?*

Precious in the sight of the Lord is the death of his saints. (116 P. 15.)

Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them. (14 Rev. 13.)

22. *How did Christ declare his power over death and the unseen world?*

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (1 Rev. 18.)

23. *To whom are we indebted for life and immortality?*

Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. (II. Tim. 1. 10.)

24. *Should the death of Christ deliver his saints from the fear of dying?*

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage. (2 Heb. 14, 15.)

25. *Was St. Paul constantly mindful of Christ's death?*

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. (II. Cor. 4. 10.)

26. *What was Stephen's dying prayer?*

Lord Jesus, receive my spirit. (7 Acts 59.)

27. *How does Christ encourage each of his followers?*

Be thou faithful unto death, and I will give thee a crown of life. (2 Rev. 10.)

28. *Are true Christians very anxious to glorify God both in life and death?*

Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's: for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. (14 Rom. 8, 9.)

XXXVII. THE RESURRECTION.

Proof and certainty of—Circumstances of—Christ's resurrection, and its connexion with ours—Happiness of Christ's people at.

1. How did Moses prove that there would be a resurrection of the dead?

That the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for all live unto him. (20 Lk. 37, 38.)

2. How did Job rejoice in the resurrection?

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. (19 Job, 25, 26.)

3. How does Daniel refer to the resurrection?

And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. (12 Dan. 2, 3.)

4. What did St. Paul assert before Felix?

There shall be a resurrection of the dead, both of the just and the unjust. (24 Acts 15.)

5. Will every one of the human race be interested in this solemn event?

The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (5 Jn. 28, 29.)

6. *How does Christ allude to the resurrection of the children of God?*

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. (20 Lk. 35, 36.)

7. *What will take place at the time of the resurrection?*

We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality. (1 Cor. 15. 51, 52, 53.)

8. *What did Christ say to encourage every believer in him?*

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. (11 John 25.)

9. *Did any of the saints arise from their graves after the resurrection of Christ?*

Many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. (27 Mt. 52, 53.)

10. *How did St. Peter and the other Apostles announce the resurrection of Christ to the Jews?*

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. (5 Acts 30, 31, 32.)

11. *How does St. Paul refer to Christ's resurrection?*

How that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures. (1 Cor. 15. 3, 4.)

12. *Who were the witnesses of Christ's resurrection?*

He was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once. (1 Cor. 15, 5, 6.)

13. *Is the resurrection of Christ a pledge of our rising again?*

Now is Christ risen from the dead, and become the first-fruits of them that slept. (I. Cor. 15. 20.)

14. *Will the saints of Christ be blessed at the resurrection?*

If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.—The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (I. Thes. 4. 14, 16, 17.)

15. *What contrast will there be between the body of the saint when committed to the grave, and when it is raised from the dead?*

It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. (I. Cor. 15. 42, 43, 44.)

16. *Will death be then abolished?*

When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. (I. Cor. 15. 54.)

17. *How do Christians triumph over death and the grave?*

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. (I. Cor. 15. 55, 56, 57.)

XXXVIII. THE DAY OF JUDGMENT.

The Judge—The circumstances of the day—All will be judged—The judgment of the righteous and the wicked.

1. *How does the Psalmist describe God's righteousness and judgment?*

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. (97 P. 2.)

2. *Who is our Judge?*

The Father judgeth no man, but hath committed all judgment unto the Son. (5 Jn. 22.)

God shall judge the secrets of men by Jesus Christ. (2 Ro. 16.)

3. *What assurance have we that God has appointed Christ to judge the world?*

He hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (17 Ac. 31.)

4. *How will Christ proceed to judgment?*

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left. (25 Mt. 31 to 33.)

5. *What did Enoch prophesy?*

Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all. (Jd. 14, 15.)

6. *What did Solomon say?*

God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (12 Ec. 14.)

7. How does Daniel describe the day of judgment?

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. (7 Dan. 9, 10.)

8. How does St. John describe the day of judgment?

I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (20 Rev. 11 to 15.)

9. How does St. Peter describe the day of judgment?

The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.—The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. (II. Pet. 3. 7, 10 to 13.)

10. What is after death?

It is appointed unto men once to die, but after this the judgment. (9 Heb. 27.)

11. Shall we all stand before the judgment-seat?

We shall all stand before the judgment-seat of Christ. Every one of us shall give account of himself to God. (14 Ro. 10, 12.)

12. For what purpose must we appear at the judgment-seat?

We must all appear before the judgment-seat of Christ,—that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (II. Cor. 5. 10.)

13. Are the rebel angels reserved by God till the day of judgment?

The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, until the judgment of the great day. (Jd. 6.)

14. How did Christ warn those cities in which he performed many mighty works of the day of judgment?

Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. (11 Mt. 21 to 24.)

15. Does abused mercy peculiarly aggravate the sinner's guilt and punishment?

Despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God. (2 Ro. 4, 5.)

16. How will God fix the state of the righteous and the wicked, in the day of judgment?

Who will render to every man according to his deeds: To them who, by patient continuance in well-doing, seek for

glory, and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath; tribulation and anguish upon every soul of man that doeth evil.—There is no respect of persons with God. (2 Ro. 6, 7, 8, 9, 11.)

17. *Will all secret sins be then discovered?*

Who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. (1. Cor. 4. 5.)

18. *Will our characters on earth decide our state at the day of judgment?*

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. (6 Gal. 7.)

19. *What punishment awaits the sinful?*

A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.—Vengeance becometh unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. (10 Heb. 27, 30, 31.)

20. *How did the Apostle rejoice in looking forward to the day of judgment?*

Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing. (II. Tim. 4. 8.)

XXXIX. HEAVEN.

*Its nature and employments—Its happiness—Promises of
—Connexion with Christ.*

1. *Does Christ exhort us to fix our treasures and our hearts in heaven?*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and

steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. (6 Mt. 19 to 21.)

2. How did Christ refer to his coming again ?

Then shall appear the sign of the Son of man in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory : and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (24 Mt. 30, 31.)

3. What are the exalted hopes of true Christians as to heaven ?

Our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (3 Phi. 20, 21.)

4. How does St. Peter express his gratitude to God for the hope of heaven ?

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. (1. Pet. 1. 3, 4.)

5. Will the saints be made like to Christ ?

It doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him, for we shall see him as he is. (1. Jn. 3. 2.)

6. How do pure and blessed spirits in heaven express their praises ?

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.—Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. (5 Rev. 12, 13.)

7. *Will great numbers be employed in heaven in praising God and the Lamb?*

Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. (7 Rev. 9, 10.)

8. *Are complete and everlasting enjoyments to be found with God?*

In thy presence is fulness of joy: at thy right hand there are pleasures for evermore. (16 P. 11.)

9. *When Christ shall sit on the throne of his glory, how will he address his saints?*

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (25 Mat. 34.)

10. *How did St. Paul exult in the hope of heaven?*

For to me to live is Christ, and to die is gain.—Having a desire to depart, and to be with Christ, which is far better. (1 Phil. 21, 23.)

11. *Will the joys of heaven present a striking contrast to the troubles of this life?*

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. (7 Rev. 14 to 17.)

12. *Will the presence of God be the glory and joy of the saints in heaven?*

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God

himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away. (21 Rev. 3, 4.)

13. Will the happiness of heaven infinitely exceed the purest earthly enjoyments?

I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. (21 Rev. 22 to 27.)

14. Will every evil be excluded from heaven, and perfect bliss be enjoyed?

There shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. (22 Rev. 3 to 5.)

15. Whom will Christ acknowledge in heaven?

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (10 Mt. 32.)

16. Is Christ employed in preparing a place for his people in heaven?

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (14 Jn. 2, 3.)

17. *Is it the will of Christ that his saints should abide with him in heaven?*

Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory. (17 Jn. 24.)

18. *What did Christ say, when on the cross, to the penitent thief?*

Verily I say unto thee, To-day shalt thou be with me in paradise. (23 Lk. 43.)

19. *Will Christ make the bliss of his people permanent in heaven?*

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. (3 Rev. 12.)

20. *What does Christ bestow on his sheep who follow him?*

I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. (10 Jn. 28.)

21. *Will the saints appear with Christ in heaven?*

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (3 Col. 4.)

22. *In what company will the bliss of heaven be enjoyed?*

Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant. (12 Heb. 22 to 24.)

23. *What is the "new song," which is addressed to Christ in heaven?*

Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. (5 Rev. 9, 10.)

XL. HELL.

Warnings of—Its dreadful miseries—Its inhabitants.

1. *How does the Psalmist describe the punishment of sinners?*

The wicked shall be turned into hell, and all the nations that forget God. (9 P. 17.)

2. *What does Christ say of those who deny him?*

Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (10 Mt. 33.)

3. *What sentence will Christ pass on the wicked?*

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (25 Mt. 41.)

4. *Must every sin, however dear, be relinquished, lest we be cast into hell?*

If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. (5 Mt. 29, 30.)

5. *Whom should we fear?*

Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (10 Mt. 28.)

6. *Is the punishment of the wicked everlasting?*

Their worm dieth not, and the fire is not quenched. (9 Mr. 44.)

7. *Will their character as well as their state be then unalterable?*

The time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. (22 Rev. 10, 11.)

8. *How does Christ show the difference between the pious beggar and the rich sinner, after death?*

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. (16 Lk. 22, 23.)

9. *Will Christ, who is now made known as a Saviour, hereafter appear to take vengeance on his enemies?*

The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. (11. Thes. 1. 7 to 10.)

10. *What will be the sinner's punishment in hell?*

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torments ascendeth up for ever and ever: and they have no rest day nor night. (14 Rev. 10, 11.)

11. *How did God punish the rebel angels?*

God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. (11. Pet. 2. 4.)

12. *How will God punish Satan?*

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever. (20 Rev. 10.)

13. *What will be the portion of hypocrites?*

The sinners in Zion are afraid: fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? (33 Is. 14.)

14. *What will be the punishment of the "evil servant," who says, "My lord delayeth his coming," and therefore plunges into sin?*

The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. (24 Mt. 50, 51.)

15. *In the time of God's vengeance, what will sinners of all classes say to the rocks and mountains?*

Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand? (6 Rev. 16, 17.)

16. *What will Christ say to those who have made many professions, and had many privileges, but have still been "workers of iniquity?"*

I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last. (13 Lk. 27 to 30.)

PRAYERS

IN THE EXACT WORDS OF SCRIPTURE.

Morning Prayer.

My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up. I laid me down and slept; I awaked, for the Lord sustained me. The day is thine; the night also is thine; thou hast prepared the light and the sun. I will sing aloud of thy mercy in the

morning. Unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee. Cause me to hear thy loving-kindness in the morning, for in thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto thee. Hold up my goings in thy paths, that my footsteps slip not. Hold thou me up, and I shall be safe. I am but a little child, give therefore thy servant an understanding heart. Order my steps in thy word, and let not any iniquity have dominion over me. I have sinned, what shall I do unto thee, O thou Preserver of men. O God, thou knowest my foolishness, and my sins are not hid from thee. If I regard iniquity in my heart, the Lord will not hear me. Remember not the sins of my youth, nor my transgressions: according to thy mercy, remember thou me for thy goodness' sake, O Lord. God be merciful to me a sinner. Enter not into judgment with thy servant, for in thy sight shall no man living be justified. If thou, Lord, shouldest mark iniquities, O Lord, who should stand? but there is forgiveness with thee, that thou mayest be feared. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Who can understand his errors? Cleanse thou me from secret faults: keep back thy servant also from presumptuous sins: let them not have dominion over me. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. To God only wise be glory, through Jesus Christ, for ever. Amen.

Evening Prayer.

O God of our salvation, thou makest the outgoings of the morning and evening to rejoice. The sun knoweth his going down. Thou makest darkness, and it is night: man goeth forth unto his work, and to his labour, until the evening. Behold, he that keepeth Israel shall neither slumber nor sleep. Thou compassest my path, and my lying down, and art acquainted with all my ways. If I say, Surely the darkness shall cover me, even the night shall be light about me, yea, the darkness bideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee. Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way

everlasting. Have mercy upon me, O God, according to thy loving-kindness : according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin : for I acknowledge my transgression ; and my sin is ever before me. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence ; take not thy Holy Spirit from me. Keep me as the apple of the eye : hide me under the shadow of thy wings. Into thine hand I commit my spirit : thou hast redeemed me, O Lord God of truth. My mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night-watches, because thou hast been my help ; therefore in the shadow of thy wings will I rejoice. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen.

Morning Prayer.

LORD, teach us to pray. Let thy mercy, O Lord, be upon us, according as we hope in thee. It is of the Lord's mercies that we are not consumed, because his compassions fail not ; they are new every morning : great is thy faithfulness. So teach us to number our days that we may apply our hearts unto wisdom. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it. God be merciful unto us, and bless us, and cause his face to shine upon us. Lord, save us, we perish. Shew us thy mercy, O Lord, and grant us thy salvation. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions ; he was bruised for our iniquities : the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray : we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. Unto Him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God, and his Father : to Him be glory and dominion, for ever and ever. Amen.

Evening Prayer.

LORD, I cry unto thee; make haste unto me; give ear unto my voice when I cry unto thee: let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth: keep the door of my lips. O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens: out of the mouths of babes and sucklings hast thou ordained strength, (and "perfected praise.") What is man that thou art mindful of him, and the son of man that thou visitest him? Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night. I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety. Preserve me, O God: for in thee do I put my trust. Thou art my Lord: my goodness extendeth not to thee. The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night-seasons. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases: who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies: who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. Salvation to our God which sitteth upon the throne, and unto the Lamb. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever. Amen.

The Lord's Prayer.

Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done in earth, as it is in heaven: give us this day our daily bread: and forgive us our debts, as we forgive our debtors: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

THE END.

